

A DESCRIPTIVE GRAMMAR OF *YERUKALA*: AN ENDANGERED SOUTH DRAVIDIAN LANGUAGE

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CERTIFICATE

This is to certify that the thesis entitled “*A Descriptive Grammar of Yerukala: An Endangered South Dravidian Language*” submitted by **Mala Sambramalla Bharath Kumar**, with Reg. No. 2015PHDFTLG04, in partial fulfillment of the requirements for the award of the degree of Doctor of Philosophy in the Department of Dravidian and Computational Linguistics, Dravidian University, is a bonafide work carried out by him under my supervision and guidance.

This thesis is free from plagiarism and has not been submitted previously in part or full to this or any other University or institution for the award of any degree or diploma.

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DECLARATION

I, **Mr. Mala Sambramalla Bharath Kumar**, hereby declare that I have carried out the research embodied in the present thesis entitled “**A Descriptive Grammar of Yerukala: An Endangered South Dravidian Language**” for the full period prescribed under the Ph.D. ordinances of Dravidian University. I also declare to the best of my knowledge that no part of this thesis was earlier submitted for the award of any research degree to any other University or institution.

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ABBREVATIONS

1	first person
2	second person
3	third person
ABL	ablative
ACC	accusative
ADJ	adjective
ADVP	adverb phrase
ADJP	adjectival participle
Agt	agent
AGR	agreement
ASS	associative
ADV	adverb
AUX	auxiliary
C	consonant
CAP	capabilitative
CL	clitic
COMP	compound
COMPL	Complex
COND	conditional
CONC	concessive
DAT	dative
DEM	demonstrative
DUB	dubitative
DURT	durative
EMP	emphatic
EXCL	exclusive
F	Feminine

FIN	finite
FUT	future
FUTHAB	future habitual
GEN	genitive
HAB	habitual
HORT	hortative
IM	interrogative marker
IMP	imperative
IMPFV	Imperfective past
INCL	inclusive
INF	infinite
INST	instrumental
INTR	intransitive
IPEV	imperfective
LOC	locative
M	masculine
N	noun
NP	noun phrase
NEG	negative
NEGADJ	negative adjective
NEGP	negative participle
NH	non-human
nm	non-masculine
NOM	nominative
NON CAP	Non-capabilitative
NPST	non past
O	object
OBJ	objective
OBL	oblique

OBLI	obligative
P	person
PART	participle
PNG	person, number and gender
PA	perfective aspect
PERM	permissive
PFV	perfective
pl	plural
PN	proper noun
PP	post positions
PP	prepositional phrase
PROB	probability
PROH	prohibitive
PST	past tense
PSTHAB	past habitual
RECP	reciprocal
REFL	reflexive
S	subject
sg	singular
Tr	Transitive verb
V	vowel
Vb	verb
Vd	voiced
VN	verbal noun
VI	Voiceless
VP	verb phrase
VRBL	verbal
VOC	vocative

Kinship Terminology

DDD	Daughter's daughter daughter
FeB	Father's elder brother
YSi	Younger sister
ELSi	Elder sister
MeM	Mother's elder mother
SoeD	Son's elder daughter
SoYD	Son's younger daughter
DeD	Daughter's elder daughter
MeBF	Mother's elder brother's father
MMM	Mother's mother mother
SoeSo	Son's elder son
DeSo	Daughter elder son
DySo	Daughter younger son
SoySo	Son's younger son
FeSi	Father's elder sister
FyB	Father younger brother
MySiH	Mother younger sister husband
FyBW	Father younger brother wife
MySi	Mother younger sister
WeB	Wife's elder brother
WyB	Wife's younger brother

SYMBOLS

/	Alternate form
//	Encloses phonemic transcription
“ ”	Quotes and reference
‘ ’	Gloss/meaning of given word
>	Gives forward
<	Gives backward
+	With
=	Similar
ˈ	Stress
⊖	Zero
—	Long vowel
()	Enclose that part which is supplied for clarity
→	Become
:	Long vowel
~	Free variation

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PHONEMIC TRANSCRIPTION- *YERUKALA*

Vowels

Tongue Height	Tongue Position		
	Front	Central	Back
Height	i ī		u ū
Mid	e ē		o ō
Low		a ā	

Consonants

	Labial	Dental	Alveolar	Retroflex	Palatal	Velar
	Vl Vd	Vl Vd		Vl Vd	Vl Vd	Vl Vd
Stop	p b	t d		ʈ ɖ	c ɟ	k g
Nasal	m		n	ɳ		ŋ
Fricative			s	ʂ		
Lateral			l	ɭ		
Flip			r			
Semi-vowels	v				y	

CHAPTER - 1

INTRODUCTION

1.0. Introduction

The present work entitled '**A Descriptive Grammar of *Yerukala*: An Endangered South Dravidian Language**' deals with grammatical structure of the *Yerukala* Language. *Yerukala* is a South Dravidian Language spoken by the people of *Yerukala* tribes. The present chapter deals about the introduction of Linguistics classifications, Language families, *Yerukala* language, Culture, Occupation, sub-groups, methodology, scope of the study and organization of thesis.

1.1. Linguistic Classification

Language is the only medium of expression and means of communication. No animals have the same opportunity to speak as the human race. Human combine sounds to make sentences and express feelings. The Indian tribes are applied on linguistic basis they can be counted as Dravidian, Indo-Aryan Tibeto Burman and Austro Asiatic families. Among these tribals, some tribes belong to Dravidian Language Family found in central and southern India. Among these tribals, Gonds play a prominent role. This language tribes are spread across Madhya Pradesh to Andhra Pradesh. Since time immemorial, tribals have been living in forest and plains. Their daily life continues amidst civilized society in the plains. As a result, the intermingling of languages is natural. The impact of the Telugu language spoken by the majority of the population is likely to be manifold on the tribal languages.

Tribal people talk to their tribe people in their own language. But it seems a little difficult to say from which races the tribes of India have sprung, from which regions, and with which races they have affinities. Among the scientific methods, ethnic classification was done in India by anthropometry and other methods. Sir Herbert Hope Risley and Mahasaya researched the population of India according to the census of 1891 and described the population of India. Later Scandinavian missionaries conducted research on the Santali language. Similarly, based on the research done by Rao Saheb and Gidugu Ramamurthy (1992) on the language of Savara, tribal groups were classified on linguistic basis.

1.1.1. Dravidian Language Family Tree

According to Bh. Krishnamurti, 2003 the Dravidian Language Family classification is shown below:

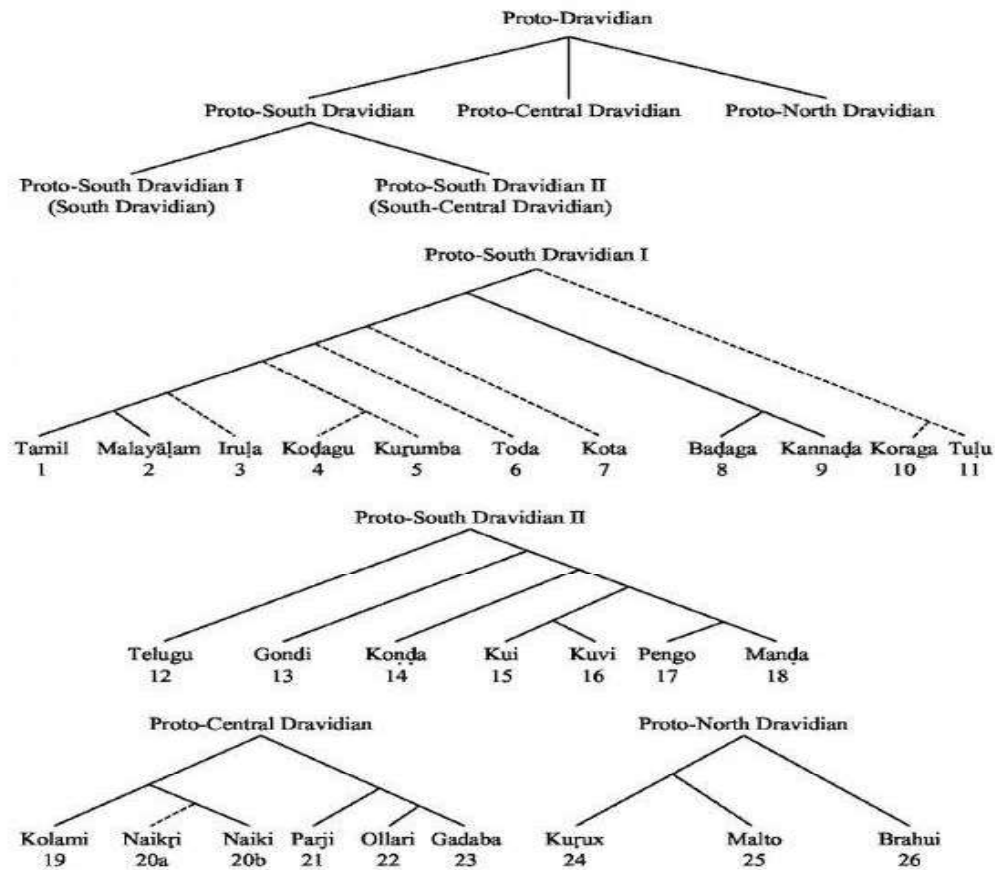


Figure-1.1. Family tree of the Dravidian Languages

Yerukala is linguistically close to Iruja, Ravula and Tamil. When it comes to lexical similarity, *Yerukala* is 53% to 83% is similar to Iruja.

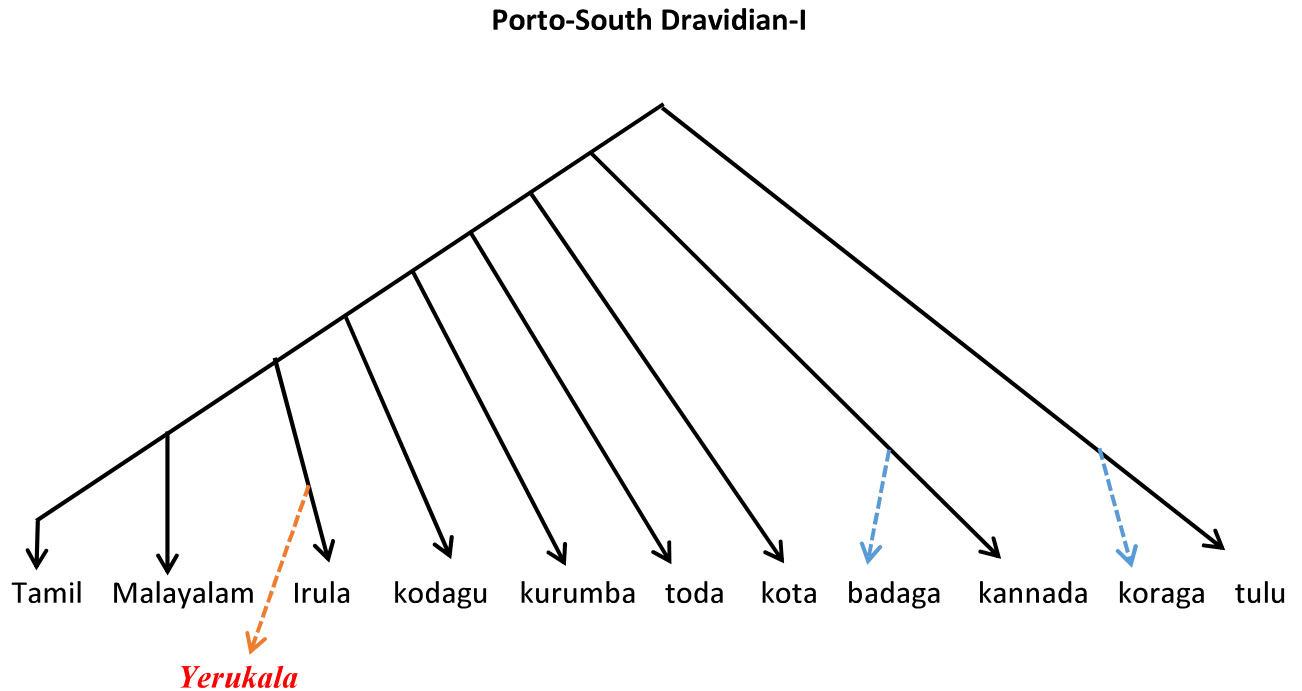


Figure-1.2. Pending of *Yerukala* sub-division from Irula

If we look at the above diagram, the sub-division of *Yerukala* is still pending to be grouped in South Dravidian language family.

1.1.2. Language

About 95% of the world's languages have less than 1 million native speakers, with an average of approximately 6000 users per language (ethnologue). It is only an estimate based on the pattern found in documented languages, but the number of speakers of major languages is relatively easy to ascertain, and any undiscovered languages are likely to have only a relatively small number of speakers. Linguists are becoming increasingly alarmed at the rate at which languages are going out of use. A special issue of the journal *Language* (Hale et al. 1992), based on a colloquium held at an annual meeting of the *Linguistic Society of America*, drew attention to the scale of language endangerment and called for a concerted effort by linguists to record the remaining speakers and to create linguistic archives for future reference (this is referred to as language documentation). In this issue, Krauss. M. (1992) estimated that 90% of the world's languages would be severely endangered by the year **2100**. According to more optimistic estimates such as Nettle & Romaine (2000) and Crystal (2000), 'only' 50% will be lost.

1.2. *Yerukala* is an Endangered Language

Yerukala is a part of list in these endangered languages. *Yerukala* is also listed in the *Tribal Cultural Heritage in India Foundation* (2022). The other two authors, *S.Venkat Gouri Sankar and Y. Aruna* (jan, 2020) focused on the native tribal languages of Andhra Pradesh and Telangana. The authors stated that *Yerukala* is also an endangered language in both states of Andhra Pradesh and Telangana. In *Times of Hindu* (feb, 2017) “The main reason for the death of a language is reflected in the changing patterns of an inter-generational transmission. Most of the endangered languages in Andhra Pradesh are tribal languages”.

1.2.1. *Yerukala* Language

Yerukala is a Dravidian Language mainly spoken by the *Yerukala* tribe. This language is also called *Kurru basha* or *Kulavāta*. *Yerukula* is linguistically close to PSD-1 languages such as *Ravula*, *Irula* and *Tamil*. This language tribe (*Yerukala* or *Erukala* or *Erukula*) is a caste or social group found largely in the Southern Indian states of Telangana, Andhra Pradesh, Tamilnadu and Karnataka. *Yerukalas* are indigenous people of South India who mostly follow *Hindu* religion. The Population of *Yerukala's* is 5,49,000 (according to 2011 Census) and has a literacy rate of 25.74% (according to 1991 Census). They call themselves as "*Kurru*". They are called "*Yerukula*" after their women's traditional profession of fortune telling (*Eruka ceppuṭa*, Telugu term). This tribe has a dialect of its own which is called "*Yerukala basha*" or "*Kurru basha*" or "*kulavāta*". It is derived from Dravidian languages, mostly Telugu, Tamil and Kannada. This tribe is divided into a number of functional and endogamous sub-divisions and each such sub-division is named after the commodity, which they traded in and the occupation they adopted. Most of *Yerukala* lexical elements are similar with *Irula*, *Ravula* and *Tamil*. The script used to record *Yerukala* Literature is Telugu.

The *Yerukalas* are a wondering tribe settled in plains in the states of Andhra Pradesh, Tamilnadu, Kerala, Karnataka, Maharashtra, West Bengal (Calcutta) and Orissa (Thurston: 1909). The *Yerukalas* are Dravidian tribe. They have different nomenclature in different states. They are called *Yerukalas* in Andhra Pradesh, koravas or koravars in Tamilnadu, korchas in Karnataka and *kaikaḍi* in narmada region of Maharashtra. They are known as korava from the extreme South to the North of the North Arcot district of

Tamilnadu, where they are koracha or korava, and in the ceded districts of Andhra Pradesh, they become *Yerukala* or *Yerakala*. According to Balfour (Cyclopedia of India), “The koravas, or a certain section of them, i.e., the kunchi koravas, were known as *Yerukala* koravar, and they called the language they spoke yerkal. The same authority, writing of yerkalvāḍu, alludes to them as kurshivānloo, and goes on to say that they style themselves yeraka, and give the same appellation to the language in which they hold communication. The word *Yerkal* here undoubtedly stands for *Yerukala*, and *kursi* for *korcha* (ref. Indian Antiquity, IX 1880, Pp. 443, Cyclopedia of India). It is contended that the koravas and *Yerukalas* do not intermarry or eat together. But according to one extracted note, dated 1895, marriages took place between the southern koravas of a gang from Madurai district (Tamilnadu) and the *Yerukalas* of the Kadapa district, (Andhra Pradesh). In Nellore (of Andhra Pradesh) and other districts, *Yerukalas* also purchased their wives, the price varying from thirty to seventy rupees, but money rarely passed on to the party on such occasions, the consideration being paid in terms of asses or cattle.

1.2.2. ORIGIN AND POPULATION OF YERUKALA

The earliest reference to *Yerukalas* can be found in the *mahābhārata*, an Indian epic (ancient history). *Ekalavya*, the extraordinary expert and skillful archer of *mahābhārata* times, belongs to *Yerukala* society. He is said to belong to *Nishādha* tribe of North India. This *nishādha* caste is known as *erukala* in Telugu-speaking lands. They are also known as *kirātās* in some places of North India. The *kirātās* or *erukalas* are expert hunters who can hit the running animals and the flying birds. *Ēkalavya* achieves a skill level parallel to the great *Arjuna* despite *drōṇā's* rejection of him. As he was a member of a low caste, he was denied to study in the *Gurukul* of *drōṇāchārya*. *Ekalavya* occupies an important place in Indian mythology, as someone who exemplifies the nature of the *Guru-shishya* tradition of teaching in India, showing extreme reverence for his *guru*. It is widely accepted by historians that the Kakatiyas of Warangal and Bastar belonged to this *erukala* caste to which the great archer Ekalavya belonged and some pillars state that the *Kakatiyas* originated from the nomadic tribe called *Yerukala*.

According to 2011 Census, population it is Estimated that the *Yerukala* population in India is 5,49,000

Location	Number of Speakers
Andhra Pradesh	5,31,000
Tamilnadu	13,000
Orissa	1,800
Karnataka	1,200
Maharashtra	600
Delhi	200
Gujarat	200
Pondicherry	200
Chhattisgarh	100
Jharkhand	87

Table: 1.1 *Yerukala* Population (2011)

1.3. List of Tribes in Andhra Pradesh and Telangana

According to Schedule-5 of the constitution of India, tribes are recognized in India, thus, the tribes recognized by the constitution are called ‘Schedule Tribes’. There are 646 different tribes in India. The major tribal groups of the respective state are as follows.

Andh, Bhagat, Banjara, Boya, Chenchu, Dhulia, Gadaba, Gauda, Gond, Jatapulu, Kammara, Kattanayakan, Khil, Kolvar, Kolam, Kondora, Kondakapu, Kondareddilu, Koya, Kotia, Kottiya, Nakkala, Nayakapodu, Mannedora, MukhaDhora, Pardhan, Roona, Savar, Sugali, Toti, Valmiki, Yanadi, ***Yerukala*** etc.

1.3.1. Tribes in Rayalaseema District

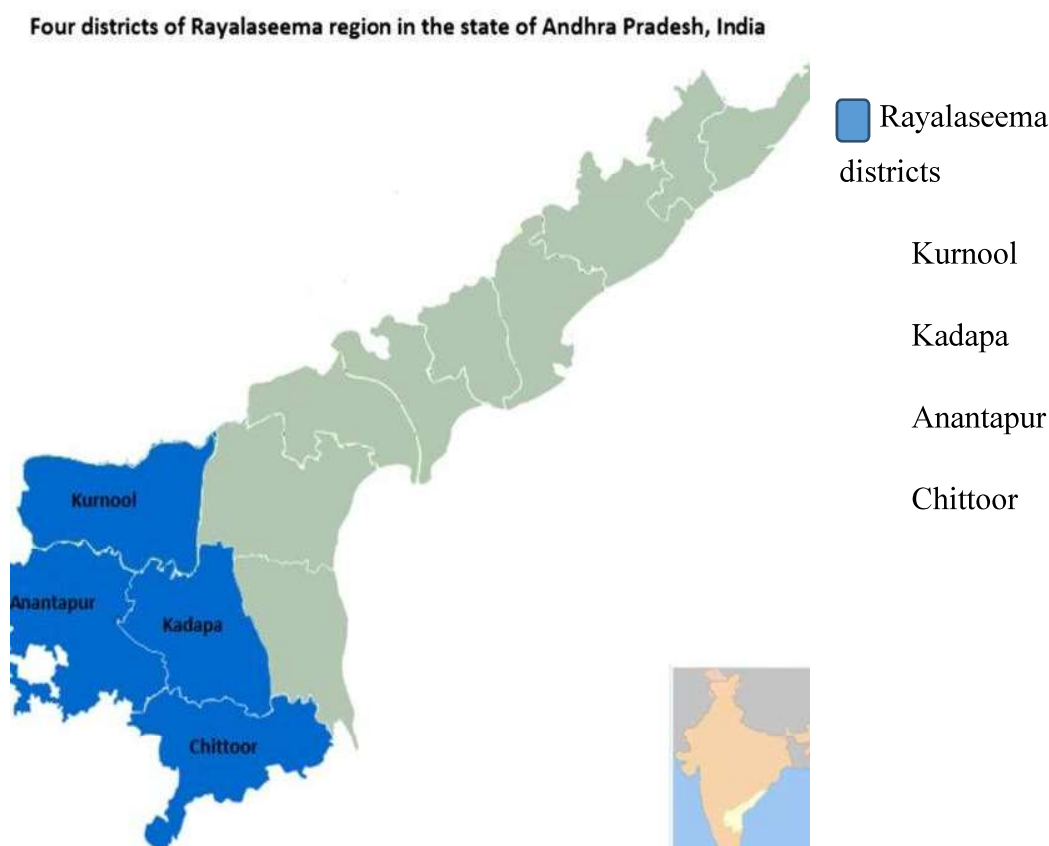


Figure-1.3. Rayalaseema region of Andhra Pradesh

The above picture shows, the Rayalaseema district of Andhra Pradesh and its border states. When compared to other tribes, the population of *Yerukala* is more popular in the state of Andhra Pradesh. It is one of the dominant tribes in Andhra Pradesh. More than half of the *Yerukala* population of the state of Andhra Pradesh lives in the Rayalaseema region. The rest lives in the Coastal area of Andhra Pradesh and Telangana State. In rural areas 62% and 38% live in semi-urban and urban areas, according to the 2011 census, the population of Schedule Tribes in the Rayalaseema Region. Considering the population of all tribes, *Yerukala* is the third largest tribe in the region. The tribes that live in Rayalaseema region are Chenchu, Nakkala, Sugali, Yanadi and *Yerukala*. Along with them, tribals who migrated are also living in Andhra Pradesh.

According to 2011 census of Rayalaseema districts, the demographic details of the tribals are as shown in the table below.

S.No	District Name	All Tribal Population Details (2011)
1	Anantapur	1,54,127
2	Chittoor	1,59, 165
3	Kurnool	82,831
4	Kadapa	75,886
Total Population		4,72,009

Table: 1.2. Total population of Tribals in Rayalaseema

From the below table, it is noted that the *Yerukala* tribe is one of the tribes with the largest population in the Rayalaseema region. The highest population of *Yerukala* is in Anantapur district and the lowest population is in Kadapa district. If we look at the past and present life of the *Yerukala* people, they used to live as nomads without having a fixed abode. They often change their abode to places where they are comfortable and have the right facilities for their livelihood. In the Rayalaseema region the district-wise population the of *Yerukala* tribe is shown in the following table.

S.No	District Name	<i>Yerukala</i> Population Details (2011)
1	Anantapur	45,829
2	Chittoor	31,437
3	Kurnool	21,259
4	Kadapa	29,920
Total Population		99,474

Table: 1.3. Total population of *Yerukala* in Rayalaseema

Ananthapur

If we look at the four districts of the Rayalaseema region, it can be said that Anantapur district has the highest population of *Yerukala* tribe. As per the 2011 census Ananthapur district has a total tribal population of 1,54,127. In this, the *Yerukalas* are identified as a population of 45,829. *Yerukalas* live in large numbers in towns and the center of the cities. *Yerukalas* are socially, economically and politically well known in Ananthapur District.

Kurnool

Kurnool district has the second largest tribal population in Rayalaseema. *Yerukalas* are the second largest population after Sugali. According to the 2011 census the total tribal population in the Kurnool district is 82,831, while the *Yerukala* tribe is only 31,437.

Kadapa

In Kadapa district Sugali, *Yerukala*, Nakkala and Yanadi are important tribes. As per the 2011 census, including other tribes, the total tribal population is 75,886, of which 21,259 are *Yerukala* population. The *Yerukalas* live in the district center as well as mandal centers and rural areas, especially in the villages close to the roads for their business.

Chittoor

Chenchu, Nakkala, Sugali, Yanadi and *Yerukala* tribes are the main ones in Chittoor district. The district has a total population of 1,59,165 as per the 2011 census along with the other migrant tribes. Out of this population, *Yerukala* tribe is 29,920. In the Chittoor district, the settlements of the *Yerukala* tribe can be found in the villages near the roads.

In the Rayalaseema region, *Yerukalas* are scavengers. The children, adults, men and women all participate in the work and work hard too. As much as they work hard to maintain the profession. They show so much intelligence to master that work and teach it to their successors. Even today they are getting good results in the business, as they are doing professionally. But business is not profitable in all periods. Sometimes it is because of regional weather conditions. The effects of rains and droughts also affect them. They face difficulties not only in their handicrafts but also in raising pigs.

1.3.2. Name of *Yerukala* Tribe

If we observe the birth of the name of the *Yerukala*, it has different meanings, as it follows:

Eruka or Yeruka	Intellect, wisdom, White color
Erika	Remember
Erruka or Yarruka	Mind, imagination
Kurru	Hill
Kurrayya	Hill people

Table: 1. 4. List of Name of *Yerukala* Tribe

1.3.3. *Yerukala* and their Language

Yerukala is one of the non-literacy Dravidian languages. It refers to Tamil, to a greater extent in phonology but less in grammar. It has more linguistic features akin to Toda, Tamil and Telugu. However, it has several lexical items similar to Telugu. They have a language of their own which is called '*Yerukala basha*;' or '*kurru basha*'. It is derived from Dravidian languages, mostly Telugu, Tamil and Kannada and hence they use both *Yerukala* language and Telugu. The *Yerukala* language has no written script and is still in existence in oral tradition.

1.3.4. *Yerukala* Ex-criminal Tribe

1871 the Government of India, under British rule, passed an enactment under which tribes committing criminal activities were categorized as criminal tribes and organized tribal criminality as an act was recognized. Haikerwal (1934: 144) mentioned in his book, '*Economic and Social Aspects of Crime in India*' that these tribes were wandering tribes from one place to another for their livelihood purposes. These tribes were known as criminal tribes because the men and women were born within it and take to crimes just like a duck takes to water because of it is a duck. The government and people are targeted to these tribes and always keep a vigilant watch over their moments. As per the 1911 census for the first time, the tribes with criminal occupations were categorized as criminal tribes. When the British Government tried to control the tradition of criminal behaviour on the part of certain tribals became a problem. They felt a necessity for

preventive and deterrent purposes to treat the entire tribal group legally as a criminal tribe. In this way, all the government and members could be kept under continuous watch vigilance. As per the 1871 Act the criminal tribe was enacted with the assumption that unless the entire tribe was put under certain restrictions it would be difficult to detect the professional criminals in it.

In 1908 the first Criminal Tribes Settlement Act was passed, but the desired result was not achieved. It was consequently amended in 1911 and in the same year the criminal tribes were classified into three categories viz.,

- (i) Nomadic tribes who wandered from one place to another continuously and committed robberies whenever opportunities were offered.
- (ii) The tribes who are originally criminal, but settled down to honest occupations and wandering within the community.
- (iii) The tribes who had settled house and generally some ostensible occupations, but periodically committed robberies at distant places from their homes and lived by such gains.

As per this Act, the *Yerukala* of Madras province was included in the 'C' category as a criminal tribe. As per Simhadri (1979. Pp.35) during the years 1947-48, after India achieved its independence, a few social reformers realized that the CTA (Criminal Tribes Act) was blot in the Indian Statutes. The various states in India took to repeal the CTA. The Andhra Pradesh and Madras state governments were the first to take steps to repeal the ACT in 1949. As a result, the sweep 80 years of CTA was repealed in 1952. Though the *Yerukalas* were said to be earning their livelihood by robberies, looting and stealing from the villages. Though the Indian government repealed the act in 1952 and legal stigma was removed.

The *Yerukalas* are ex-criminal tribes and in fact social stigma has continued. Due to course of time the Criminal tribes changed to 'Notified Tribes' and then as Denotified tribes and '*vimukta jātulu*' (free tribes). *vimukta jātulu* is a Telugu word which means 'Free Tribes'. The government of Andhra Pradesh included of all denotified tribes into Schedule tribes. The *Yerukalas* are Schedule Tribes throughout the Andhra Pradesh state.

1.4. Etymology

According to Cain. J (1880) ‘The *Yerukala* Language’, Indian antiquary, Vol.9, P.210-212, the *erakalvāṇḍlu* are the people who eat rats, elaka means rat although the *erakalavāṇḍlu* will not disdain the flesh of the mongoose and cat.

According to Thurston, 1909:441 ‘the name of this tribe comes from their professions of ‘fortune telling’ ‘*yerukō yamma yeruka*’ which literally means ‘prophecies mother! Prophecies. The word *Yerukala* is derived from the Telugu word ‘*yeruka*’ which means foresight or disclosing the facts about the future present and past of the one’s life. The word ‘*yeruka chepta*’ means ‘I will tell your future’. This is done by *Yerukala* women. They are said to be called *koorshevanloo*, but to be known among themselves as *kurra* or *kurru* in Nellore of Andhra Pradesh. They speak *kurra* or *kurru* and *kōla*. *Yar* or *yara* may be a suffix (J.A.C. Bosewell, manual of the Nellore district, p.157)

According to Dr. Aiyappan A. (1948: p.161) this tribe is called Koracha and *Yerukala* in Telangana districts. In Tamilnadu districts these people are called Koravas. These people were called hill people. Srinivasa Varma, G. (1969, p.187) *Yerukalas* call themselves as *kurru* and their language as a *kurruvāta kurru* ‘speech’. *kurru* is the shortened of *kurru*, which means ‘hill’ in Tamil. And in another statement has given by Srinivasa Varma, G. (1978, Pp ii) the people who live on the hill is known as kunravar of kuravar.

According to Balfour (cyclopedia of India) the kunchi koravas were known as yerlal koravar and they call the language they speak yerkal. The word yerkal undoubtedly stands for *Yerukala* and kurshi for korchha (Thurston 1909: 443).

Yerukalas called *yerukalōḷḷu* in Telugu, kuravar or koravar in Tamil. Korchha in Kannada and kaikāḍi in Marathi. *Yerukala* (>P.Dr.*ar.DED 256) means knowledge. The contextual meaning was later extended to fortune telling. Kuravar (or koravar, kunravar) (<P.Dr.*Kunt-DED 1414) means hill tribe. Korchha (<P.Dr.*Kur-DED 1544) means a large branch cut off a thorn bush. (kaikāḍi (<P.Dr.*Kai-DED 1683+ P.Dr.*kaṭṭ-DED 1206) means a hand worker in the forest. The names of these tribes came into existence in accordance with their occupations.

It may be summerised, therefore that the *Yerukala*, the koracha or the korava, or the kaikāḍi and korchā refer to the same group of people.

1.5. Classification of the *Yerukala* Tribe

According to Chinnam Rajaram (2010) ‘The *Yerukala* Language’ classified the division of *Yerukala* or korava tribe into four groups.

1. sāttupāḍi
2. kāvāḍi
3. mēnapāḍi/mānubaḍi
4. mēṇdragutti

1.5.1. Clans of *Yerukala*

The major division of *Yerukala* or koravas are divided into four exogamous division, i.e, ‘gōtramulu’ and according to their gradation they have corrupted Tamil words in their speech. Their surname is given according to their gōtras.

Name of the clan in <i>Yerukala</i>	Equivalent term in Telugu language (<i>Yerukala</i>)
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kāvāḍi	gujjala
sāttupāḍi	sake
mēnapāḍi	nelabothula
mēṇdraguti	devarakonḍa

1. kāvāḍi

It is said that the people who belongs to kāvāḍi carry a pole on the shoulders with two baskets, pendant from its two ends. They carry their offerings to their deity lord Venkateshwara.

Surnames: badanāpuri, uyyāla, bōgini, mēḍa, kojja, pēram, mogili, ullagaḍla, kaṭṭa, sake.

2. sāttupāḍi

According to informants, sāttupāḍi means they adorn their god with flowers, vestments and jewels in Tamil style.

Surnames: dēvara, angīti, kumbha, sadav, bandēru, palapāṭi and dāsari.

3. mēnapāḍi

The people who belongs to mēnapāḍi clan sing songs before god, when the deity is worshiped in temple.

Surnames: cēra, nelabothula, valapu.

4. mēṇḍragutti

mēṇḍragutti means stitch shoes to the idol and drag the temple cart on the specific occupations.

Surnames: nalgondla, devarakonda (these two names represent places in Telangana and Andhra Pradesh respectively), rāsiri.

Among the gōtrās kāvaḍi and sāttupāḍi are original lineages. mēṇḍragutti and mēnapāḍi are developed in the later period. kāvaḍi and mēṇḍragutti are in one clan.

1.5.2. Occupation

According to their occupation the *Yerukala* are sub-divided into twenty-one groups. They are:

1. **upperukala (uppu+Yerukala)** - sellers of salt on the back of the donkey.
2. **pūsalavāṇḍlu** - sellers of glass beads.
3. **kādukuṭṭukiravar**- those who bore a hole in their ear.
4. **edderrukala (eddu+Yerukala)**- carries of merchandise on bullocks.
5. **karēpākerukala (karivepāku+Yerukala)**- sellers of curry leaves having collected from the forest.
6. **kāvalerukala (kāvali +Yerukala)**- watchman for the landlords.

7. **ītapullalakurru (ītapulla+kurru)**- making baskets with wild date leaves.
8. **kuncerukala (kuncu+Yerukala)**- making brushes for weaving purposes.
9. **muccerukala (muccu+Yerukala)**- gents considered as thieves, but women are sooth sayers.
10. **kūterukala (kūta+Yerukala)**- magicians and also do tattooing on the skin (hands, chest, face,etc..).
11. **panderukala (pandi+Yerukala)**- rearing pigs and selling pig meat.
12. **ōrankerukala (ōranka+Yerukala)**- village *Yerukalas* as agriculture labour.
13. **kōterukala (kōti +Yerukala)**- displaying acrobatics with trained monkeys to entertain onlookers and collect offerings (alms) from them.
14. **dabberukala (dabba + Yerukala)** - making baskets with bamboo sticks.
15. **nārerukala (nara + Yerukala)** - making ropes for agriculture and cattle.
16. **parimūkalerukala (parimūkala + Yerukala)** - singers and story tellers.
17. **pāmerukala (pāmu + Yerukala)** - training snakes and playing them to collect money from onlookers for livelihood.
18. **bhajantrī kurru (bhajantrī + kurru)** - performing gymnastic feats while beating drums, playing flusters etc.
19. **nāḍutirrerukala (nāḍutirru + Yerukala)** - wanders from one region to another region.
20. **cinterukala (cinta + Yerukala)** - selling tamarinds from place to place on the back of buffalo's and donkeys.
21. **Native doctors:** They have setup themselves as native doctors, who especially are curing piles.

1.5.3. Physical Feature

The *Yerukalas* are very tall and dark and brown in colour with swarthy skin. They look muscular, hardly an exceedingly dirty and almost naked. 'Generally, men wear the half hair in bunch to one side of the head and women in bunch to the back side of the head locally known as *koppu* (census of India,1961, Pp.4)'. According to

Walhouse, ‘*Yerukalas* are very quiet and inoffensive race, small and slight, then the men seldom exceeding five feet six inches height; black-skinned, like most Indian aborigines, thick-lipped, nose broad and flat’. The women remain the same but the men changed from *gochi* to pants and *lungi*.

1.5.4. Dressing

Yerukala dressing is of two types: one is men and women.

1.5.4.1. Men

If we look at *Yerukala* men in the past, they used to wear *gochi*, wrap a turban (towels) and stubborn without a shirt. Nowadays they continue to be a tradition and they started wearing the shirt. The speciality of the shirt is the cotton shirt. Some of them wear especially *lungis* instead of *gochis* and carry a big towel or blanket on their shoulders when they go around. As we can notice this special feature, they wear this towel or blanket when they go around when panchayats are held. When they have to sit down, they use this towel or blanket. They use cloth called ‘*tuvala*; (towel) during agriculture time. Some *Yerukala* men also wear *pōgu* (ring) on the top of their ears and some wear silver cups on the above elbow. Most of the *Yerukala* men and children has *paccaboṭṭu* tattooed on their body, and it is tradition for them.

1.5.4.2. Women

Yerukala women used to wear a saree and no bodice. Showing the difference in this saree type, the saree was tied on the heels and below the knees, and the right neckerchief (*kongu*) was worn. This neckerchief (*kongu*) is pulled forward from behind and wrapped around the wrist. By doing this there is a possibility of hiding the breast part. But now this type of saree is not even seen. Somewhere in some remote areas, some old women are left in this costume with a saree tied to the feet and covered. Nowadays people are wearing beautiful sarees and blouses. The people who are educated in this community are follows a modern lifestyle.

1.5.5. Sooth Saying

According to sooth Sayer of *Yerukala* women, they have different hairstyle and dressing. Their hairs still seem to be varied. These women comb their hair against the

back of the head and tie it in a bun. Some women in the *Yerukala* tribe tie the bun to the side of the ear instead of at the back of the head.



Figure-1.4. Sooth Sayer-an old woman

When it comes to ornaments, *Yerukala* ornaments also become special. Their nosegay must be worn, in earlier times, old *Yerukala* women used to wear the nose piece on both sides and also wore ‘*bulāki*’ and on the lower part of the nose, that is the bridge of the nose. They are mostly found in the rural areas. They decorate their ears with various kinds of rings and with jewels attached to both ears. Both the hands are full of bangles in different colors to attract the people. They wear brass bangles (*kaṇcu kaḍiaya*) for legs and silver too if their financial conditions are good.



Figure-1.5. Old *Yerukala* woman wearing ornaments

1.5.6. Habits

Yerukalas are wandering tribes about the country and selling wood, mats, broomsticks, carrying salt and curry leaves, making baskets and selling, fortune telling, hunting etc. According to Shering's (Vol.III, Pp,137-138), the *Yerukala* are notorious for their thieving properties on a large scale as is found in the records, especially for dacoity, highway robbery and robbery. The *Yerukalas* in the Kurnool district are basket-making and pig breeders, in Chittoor district they sell salt and ornaments and Anantapur and Kadapa district they are the breeders of pig and rope makers.

1.5.7. Begging

As per Aiyappan (1981: 28-29) described that *Yerukalas* are begging caste in Andhra Pradesh. While discussing hereditary begging castes, most of whom, have taken up various minor occupations to go with the begging. He makes a significant statement that these *Yerukalas* who lacked the skills and stamina to undertake thieving, begging and basket-making as a fulltime occupation.

1.5.8. Tattooing (paccha boṭṭu)

Tattooing is called as '*paccha boṭṭu*'. The word is derived from the Telugu. The word *pacca* means green and *boṭṭu* means bolb. It is not only serves the purpose of decoration but also denotes their religious beliefs and social values. They believe that, after death, nothing can be carried, except tattoo marks. Every *Yerukala* women must have a tattoo on their body, if there is no tattoo, the girl or woman cannot touch the cooking pot. Every girl gets tattooed before they get married. They believe that tattoo protects from the evil eye and it relieves the body pains. In the past women were doing this tattooing, but now men also started doing this business.

1.5.9. Economic Life

Yerukalas are not connected to single traditional occupations as thieving, begging, basket making, rope making and fortune telling. Men of this community go out to villages carrying baskets, ropes, salts etc. The elderly women move to the streets saying *sodi ceptanamma sodi* or *gadde* (fortune telling). This provides them with a small amount which can be used to meet their daily expenses.



Figure-1.6. Basket making with colourful designs

Some of the *Yerukalas* are given up their nomadic life found and settled in villages and towns. A few of them own dry land of small extents and produce *uluvalu* (horse gram), ground nuts etc. The majority of them are rope making, pig rearing, snake charming, fortune telling, begging, hair gathering and selling. They do pig rearing and selling pig meat. Out of these a few of them are taken up with government gobs.

1.5.10. Pig Rearing

Past years the *Yerukalas* are breeding pig, and it is part of their culture. They build huts in suitable places for pigs. They treat ‘*kudti*’ to their pigs and treat this food as pigs ‘love’. They do business with pigs’ meat and do export to other cities.



Figure-1.7. Pig rearing hut

1.5.11. Housing System

Yerukalas mostly live in round huts made of tree trunks, bamboo shoots or dung. They built their huts with *īta*, *tāṭi* palm leaves as bundles for their house construction. The leaves touch the ground and paste with cow dung. They use the door called *taḍikelu* which is made of bamboo and arrange to the hut. These huts are about 10 feet

in height and 6 feet in width. When they enter the hut, they bend down heads and enter. During the rainy season, a stilt is drilled on the top of the house to prevent water from entering the house. Circumferential drains either dig or build earthen walls up to three feet in height. They build huts in the area suitable for rearing pigs and raise them in it.



Figure-1.8. Hut of *Yerukala* tribe

1.5.12. Social Status

The social status of this tribe is very low. They will accept food from all the upper castes except the lower unclean castes. These community people are not allowed to enter to in the great temples, because they have few scruples regarding their diet like they eat pork, field rats, fox, cats and mongoose.

1.5.13. *Yerukala* Religion

Yerukalas are recognized as ST's in Telugu States of Andhra Pradesh and Telangana. In other states they are recognized as SC's. *Yerukalas* are very famous and they live near to nature, they worship water (*niṭi pūja*), earth (*bhumi pūja*) and sky/stars (*chukkala puja*) in special circumstances. They worship goddess like ellamma, maisamma, gakiramma, balamma, kodamma, gamgamma etc. when the following of *Yerukala* pooja, they use turmeric, saffron and roasted coconuts. They worship gods like lord Shiva, Narashimha Swamy, Venkateswara Swamy, Balaji. Some of the

Yerukalas consider that lord Shiva as their house deity. *Yerukalas* are Hindu religious tradition, but some of the *Yerukalas* have adopted Christianity.

1.5.14. Yerukala Treatment

In the past the *Yerukalas* were nomadic creatures, they lived in the forest areas and the wealth of the forest was their everything. So, they naturally acquired knowledge of *Ayurvedic* medicine from the time of their four fathers. The knowledge about the various medicinal plants found in the forest is a legacy that continues to this day. Some of the *Yerukalas* within the family like grandfathers, fathers and sons, one after the other, are becoming masters in herbal medicine inheritance. For them, self-medication for minor ailments like fever, cough, vomiting, headache, cold, earache etc. The second step is to overcome other people from serious (fatal) problems like snake bites, dog bites and scorpion stings. Moreover, this is a challenging medical procedure. There are cases of doing abortion with Ren herbs. The custom and norms may change a bit but there are no changes in the culture.

1.5.15. Divorce

The divorce system in the *Yerukala* community takes place in the presence of their clan elders. Those who want to get a divorce should first inform the case to panchayat. The panchayat decides the time and day; both husband and wife have to attend on the panchayat day. Both husband and wife express their opinion, and after that, the head of the caste can break off the relationship by giving him/her fourteen *annas* (four rupees) of *ravika* (blouse) cloth. Once the panchayat decides, the relationship will be completely terminated. In this case, the person seeking divorce has to return the '*oli*' (dowry). Now he can marry again by paying double the marriage expenses. If he marries without paying the expenses, the panchayat will be taking action against him. In this community, a man can marry as many times as he likes.

If a child is born at the time of divorce, the mother has to take care of the child and has to feed milk for certain age, even though she is married to another man. For this, the first husband pays money called '*sāli kūli*' (maintenance). There is no right to carry their children along with her if she marries another man.

1.5.16. Re-marriage

In the *Yerukala* community, the re-marriage system is allowed. A widow can marry several times, but her previous husband should not be alive or she has to get a divorce from her husband by the *kula panchayat*. The person, who is going to get married to a widow, has to follow the same rules like, he has to be divorced or his wife should be dead. If everything goes well then, the *kula panchayat* will decide a day for marriage. The groom has to pay *rūkha* to the pride family. If the woman has children from her previous husband, she can leave them with relatives of the farmer's husband. If she has children below the age of 2 years, she takes them along with her while going to her second husband's house. After 2 or 3 years she can send them back to her previous husband house.

1.5.17. Death ceremony

If a married man dies, they prepare a ladder-type with bamboo sticks, which can be carried by four persons. The dead body will be place on ladder-type bamboo sticks and they covered with white colour cloth on the dead body. They tie a '*ardha nāṇyānām*' to the white cloth then they carry it to the burial ground. The dead head is placed towards the South and the legs towards the North. Then the dead body may be burnt or buried. In the past, they used to live far from the cities or villages. When a person died, they used to be buried near his hut and the whole community shifted to another place. In the Kadapa district, they burn the dead body. So, the *Yerukalas* follow both systems when it comes to the death ceremony.

After that, the wife and child get back to their hut and sit in the corner, because they call them '*maila*' people won't touch them. Everyone takes a bath and only son should not take bath for five days, because he is still in '*maila*'. After a week they make pooja to the person and provide liquor and non-veg food to the community.

1.5.18. Peddabōyasāni

Among the *Yerukala* tribes, a woman whose husband has died can marry up to seven times. The one who marries seven times, that woman can be called *peddabōyasāni* (elderly woman). She is the most respected in the community and plays

a major role in cultural aspects. The favor she gives is always valued in their race. The acceptance of freedom as social freedom is mostly seen in tribals.

1.6. Methodology

The qualitative research methodology is employed in this research because of the following reasons. Swadesh questionnaire, SAP (Special Assistance Programme) questionnaire is designed at the Department of Dravidian and Computational Linguistics, Dravidian University. has been used for collecting data. The data for the present study is based on the primary source. However, secondary materials like journals, books, articles etc. are also used. The primary method of data collection was direct elicitation and group discussion. The speech data is collected and recorded from the native speakers of the *Yerukala* from both the sex groups i.e., male and female for closer study.

Data is collected from different sources, both primary and secondary. Collection of data, analysis, categorization, identification of elements, phonetics, phonological, morphological and syntactical examination of the data, the representations of the number, person, case, tense and agreement features were analyzed about their consistency efforts on the syntactic features view of the language are the main steps followed in the whole work done.

1.6.1. Details of informants and background and procedures of data collection

For the present study, four geographical areas are selected, viz., Kurnool, Ananthapur, Kadapa and Chittoor districts of Andhra Pradesh. Nandyal, Kodumur, Yemmiganor, Adoni from Kurnool and Atlur Mandal, Cuddapha, Kalagallu, Kuderu of Ananthapur and Kadapa local and Punganur, Palamaner, Madanapalli, Kuppam from Chittoor are selected for collection data. The field study covered most of the villages Kurnool conducted from 22-07-2018 to 20-01-2018 The second fieldwork was conducted from 12-02-2019 to 06-06-2019 The third fieldwork was conducted from 14-05-2020 to 09-09-2020 it is completely online fieldwork. The final field work was conducted fruitful in collecting the data and identifying new villages of *Yerukala* people from 12-06-2022 to 22-08-2022. A well-prepared questionnaire and data elicitation method were used for data collection. Along with the data elicitation method, participants observation method and bilingual methods are used in eliciting the data. The data was

recorded with the permission of the community for the transcription and cross-checking purposes. The collected data is transcribed into broad transcription using the International Phonetic Alphabet (IPA).

1.6.2. The Informants

As it is mentioned in the earlier literature most of the indigenous people in the Rayalaseema region are bilinguals and some are trilinguals too. To see the fluency in their mother tongue many informants were selected in ranging between three generations aged 15-25, 25-45 and above 45. The data is not collected from a single informant but involved the family members who were between and above the ages mentioned. Most of the informants met in the field are basket making, rope making, salt business, selling hair and some are engaged with agricultural work. To work in this area, one has to realize that, informants will be available in the afternoon time only.

1.6.3. The Questionnaire

The questionnaire used in this study is taken from Morrish Swadesh word list and UGC SAP-DRS-I. A specially designed questionnaire for the **Scheme for the protection and preservation of Endangered Languages** (SPPEL, CIIL) for documentation of all the mother tongues in India spoken by less than 10,000 speakers. It is designed at the Department of Dravidian and Computational Linguistics, Dravidian University, Kuppam, Andhra Pradesh.

Under the ethnolinguistics and lexical category, 80 semantic domains of the language are aimed to be collected. All the words are given in English according to the category in a tabular form. The words included human body parts, kinship terms address and reference terms, time season and weather, directions, colour terms, housing and related, food and related, drinks and beverage, transport and related, number and gender and classifier, health ailments and remedies, occupation and related, air and related, fire and related, earth and related, water and related, celestial bodies and related, measurements(distance quantity liquid volume powder), shapes and sizes, cardinal numbers, ordinal numbers, birds and related, domestic animals and related, wild animals and related, reptiles, rodents and related, flies and insects, animal body parts, fish and its types, herbs, grasses and weeds, climbers and creepers, types of trees and its

parts, fruits and seeds, flowers and related, vegetables, sports games and entertainments, musical instruments, religious and ritual terms, festivals and related, adornments and costumes, artifacts and daily use items, education and related, metal and related, expressives/reduplication/binomials, interrogatives, pronouns and demonstratives, qualitative adjectives, adverbs, functional words, motion verbs, stative or position verbs, utterance verbs, body function verbs, sentence list, simple sentence, conditional and coordination, exclamatory/emphasis/focus, interrogatives, causatives/double causatives, passive/inabilitatives, compound verbs, cases, tense, aspect, mood, negatives & prohibitive, reduplication and echo formations, inclusive /exclusive, adverbs, quantifiers and intensifiers, reflexive and reciprocals, adjectival clauses, relativization, participial construction, classifiers, ethno-linguistics, stories, narration and folklore, festival and related, worship and rituals, life cycle and related, settlement and housing system, food and drinks, measurement, occupational/profession, ethnic medicines (powder, paste, decoction), transportation, games and entertainment, attire, adornments and related and judiciary. All the information was gathered from four areas, viz., ethnolinguistics information, lexical words from different domains of language and sentences from different categories of the language. Based on these domains the language is designed to write descriptive grammar.

1.6.4. Aim and Purpose of the study

It has been observed by Sapir (1921:7) that “*Language is a purely human and noninstinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols*”. It is not only the system of communication, but it is the carrier of knowledge to the future generations. Languages have been classified into different types based on the condition and situation of the languages. It is very difficult to perceive language whether it is safe, vulnerable or extinct. Thus, for the study, it is very important to classify the languages. Since language endangerment is not uniform, the classification of endangered languages has been done by many scholars and some of the classifications are given below.

1.6.5. Endangerment classification framework

Different types of classifications are available on the levels of language endangerment in India and abroad. The classifications as follows:

1.6.6. UNESCO's classification of endangered languages (UNESCO's language vitality and Endangerment frame work):

1. Safe – Language is spoken by all generations; inter-generational transmission is uninterrupted.
2. Vulnerable – Most children speak the language; but it may be restricted to certain domains.
3. Definitely endangered – Children no longer learn the language as mother tongue in the home.
4. Severely endangered – language is spoken by grandparents' older generation; while the parent generation may understand it, but they do not speak it to the children or among themselves.
5. Critically endangered – The youngest speakers are grandparents and they speak the language partially and infrequently.
6. Extinct – There are no speakers left.

1.6.7. Classification of endangered languages according to Sasse (1992).

1. A – Abandoned language (language which is dying out).
2. T – Target language (dominant language which is continued).
3. Primary language (language with higher degree of lexical grammatical and pragmatic competence)
4. Secondary language – (language with lower degree of lexical, grammatical and pragmatic competence).

1.6.8. Christopher Mosely's classification of endangered languages. According to Mosely (2007: xii) endangered languages are classified into five types.

1. Potentially endangered – Language which usually implies lack of prestige in the home country, economic deprivation, pressure from the larger languages in the public sphere and social fragmentation in the private, to the extent that language is not being systematically passed on in the educational system.

2. Endangered – Where the youngest fluent speakers tend to be young adults, and there is a disjunction in passing on the languages to the children, especially in the school but even in the home environment.
3. Seriously/Severely endangered – The youngest fluent speakers being among the older generation aged fifty and over, implying a loss of prestige and social value over a generation age.
4. Moribund – Only a tiny proportion of the ethnic group speaking the language, mostly the very aged.
5. Extinct – Where no speakers remain. This last category means that a language whose existence is remembered by 7 living people in the community merits inclusion, because there is at least the faint or theoretical possibility of revival.

From the above-mentioned classifications *Mosely* (2007: xii) appears to be more convincing for the reason that *Yerukala* is Seriously/Severely endangered language which lacks prestige in social domain, not transmitted the language through formal education and the youngest fluent speakers being among the older generation aged fifty and over. In the present study I adopt *Mosely's* Classification to assert that *Yerukala* is a severely endangered language.

1.7. Scope and limitations of the study

The fieldwork of the present work has been carried out in the different parts of the Rayalaseema region of four districts of Andhra Pradesh where the native speakers of the language are being concentrated. The Present work provides the structural description of *Yerukala* language in terms of Phonetics, Phonology, Morphonemics, Morphology (of nouns and verbs) and Syntax, mainly spoken in four districts of Andhra Pradesh in the light of descriptive framework. The Semantic study is beyond the scope of this present study as the researcher wishes to carry it for his further research endeavor.

1.8. Organization of the thesis

The organization of the thesis will be followed as mentioned below.

Chapter 1: Introduction

It gives the description of the *Yerukala* community, Dravidian language family and features, culture, aims of the study, methodology, details of informants' background of data collection, and scope of the study.

Chapter 2: Review of Literature

This chapter deals with the Dravidian languages with the special reference to *Yerukala* as an endangered language and earlier works on *Yerukala* and also a descriptive grammar in general.

Chapter 3: Phonology

It deals with the different aspects of phonology in terms of inventory, contrast pairs, distribution, clusters, syllable structures and the processes involved.

Chapter 4: Morphophonemics

It discusses about the interaction between morphological and phonological process and how these two factors affect each other. Morphological analysis often involves to give a series of formal rules that successfully predict the regular sound changes occurring on the morpheme boundaries of sandhi.

Chapter 5: Morphology

It deals with the morphological processes of the *Yerukala* language. It has been divided into two parts, one is Noun Morphology and second is Verb Morphology. In Noun Morphology, noun, pronoun, case (direct/oblique), gender, number (sg/pl), person, Case markers, Adjectives, Compound stems, Numerals (ordinals/cordials) and clitics are discussed.

Chapter 6: Syntax

This chapter discusses with the basic sentence type and their functions.

Chapter 7: Conclusion.

This Chapter discusses about the conclusion. It gives the findings of specific features of *Yerukala* carried out throughout the work. It briefly mentions the core points of chapter-1, chapter-2, chapter-3, chapter-4, chapter-5, and chapter-6. This is followed by bibliography, questionnaire and publications etc.

CHAPTER - 2

REVIEW OF LITERATURE

The Review of Literature is pertinent to have a brief review of the earlier studies conducted in the specific area. The review of related literature renders its helps to eliminate redundancy in the research and provides useful directions and meaningful suggestions for significant investigation. There are two types of research process. One is to see past research conclusions and compare it with the present situation for the changes in the researcher's research work and the second is to follow the research work with the help of past research (Kamble, 2008).

2.0. *drāviḍa*

The word *drāviḍa* is derived from 'Dravidian', said by Robert Caldwell (1856, 3rd ed, repr. 1956: 3-6) as a generic name of the language family, next to the Indo-Aryan, spoken in the Indian subcontinent. Caldwell says, that he chosen Dravidian from *drāviḍa* the adjectival form of *drāviḍa*, which was traditionally used to designate the Tamil language and people in some contexts, and in others vaguely in South India.

2.1. *Yerukala*

J.A. Dubois (1770-1848) titled 'Hindu manners, customs and ceremonies' discusses about nomadic castes and states that these tribes were swollen the number of wretched and degraded beings amongst the nation (1792-1823). One of the largest of these castes is that which is known as in the south by the name of *kuravar* or *kurumaru*, a sub division of two branches. One of which carries the salt trading. Soon as they sold or bartered this commodity, they reload the asses with different grains, for which there is ready sale on the coast and start off again at once. The whole lives are spent on hurrying from one country to another without settling down in any place.

The second branch of these *kuravars* is to make baskets and mats osier bamboo and other similar utensils that are used in Hindu households. They are obliged to be perpetually moving from one place to another, to find work and are without any fixed abode. *kuravars* are also the fortune tellers of the country.

They speak a language peculiar to themselves, which is unintelligible to any other, 'Hindu Manner, Custome and Ceremonies' (Pp.66). Their women tell the fortunes of those who consult them and are willing to pay them. The person who wishes to learn his fate sits himself in front of the soothsayer and holds his hand. She beats a little drum, invokes all her gods or evil spirits, and gabbles aloud a succession of fantastic words. These preliminaries over, she studies with the most scrupulous attention the line on the hand of the simple-minded person who is consulting her and finally predicts the good or evil fortune that is in store for him.

Their manners and customs have much in common with those of the wandering tribes that are known in England as Gypsies, and in France as Egyptians or Bohemians. The *Kuraver* women also tattoo the designs of animals and flowers, which decorate the arms of most young Hindu women. The *Kurumarus* a tribe are much addicted to stealing, and from this tribe come the professional thieves and pickpockets known by the name of '*Kallu-bantrus*'. The children trained to steal from people like gold, weapons, animals etc. These tribes were used by many upper-caste people in different ways.

Sir George Abraham Grierson (1912) titled 'Linguistic Survey of India, vol IV' discusses the Tamil dialect of *koruva*. In his research, he has not identified *Yerukala* or Korava as a separate language but identified it as one of the Tamil Dialects. Tamil, which is sometimes called Malbar, and also by Deccan musalmans and in the west of India, Arava, is a fairly homogeneous language. Only a few petty dialects mentioned on the margin have been reported. *Irula* and *kasuva* are the dialects of small tribes spoken in the Nilgiris, and they have not been touched by the servery.

In classifying them as forms of Tamil, Jam Merely following previous authorities, and they are not certain as to the correct affiliation of *koruva*, *korava*, *kaikadi* and *burgandi* are spoken by vagrant tribes wandering over southern India and as some of them were found in Bombay and the central provinces (P.No.84).

Tamil Dialects	
Standard and unscripted	15,207,256
Korava or <i>Yerukala</i>	55,116
Irula	1,614
Kasuva	316
Kaikadi	8,289
Burgandi	256

Table: 2.1. Population of Tamil Dialects

From the above chart Grierson said that the population of *Yerukala* or Korava is 55,116 while he mentions about the Tamil dialects.

Thurston (1909) mentioned in his book *Castes and Tribes of Southern India* about the origin of *Yerukalas* and their socio-economic and politico-religious conditions in detail. Thurston, a pioneer in Tribal studies in South India, gives a brief account of all the Tribes and Castes of that area and arranged alphabetically. Thurston published the *Ethnographic notes on South India* in **1906** as well as written in seven volumes on the Castes and Tribes in South India.

2.2. Yerukula Language

Chinnam Rajaram (2010) has worked on the linguistics study of ‘The *Yerukala* Language’. The author discusses the language and people, kinship terminology and reference address, proverbs (briefly explained in Telugu and English by giving numbering to each sentence) in terms of their content, riddles (semantic constructions, with features of lexical items or lexical level with the help of syntactic construction). It studies the nomenclatures of *Yerukal* and *korava*, origin, lineage, physical features, etymology, habits and habitat, census, and major divisions of *Yerukala*, social customs and believes, marriage, occupation, organization, and other studies on *Yerukala* language. Apart from this, he deals with the ascending and descending generation of kinship terminology, gender marking system, age and sex, determinants in reference and address system. He expressed the classifications of proverbs in terms of their content and deals with the semantic construction of the riddles.

Five oral narrative stories have been explained by sentence by sentence giving numbering to each sentence to all narratives and translation in Telugu and English with brief narration. He classified verbs, pronouns, numerals, adjectives, space, time and manner, food, color, taste, dress and ornaments, flora-fauna-nature and dwellings. And the author has listed the vocabulary and borrowed words from Telugu, Tamil and Kannada.

G. Vidya Sankar (2010) has studied the historical perspective of *Yerukala* tribe in Anantapur District of Andhra Pradesh. Taking up variables, such as sub-divisions, Sociocultural Aspects, and subsistence patterns. The study found the present status of Yerukula in Anantapur district and its ethnography.

G. Srinivasa Varma (1969) has discussed the “*Yerukala* phonology”. Described that yerukula is an admixture of Telugu and Tamil in vocabulary and pointed out the difference at phonology and grammar (morphological and syntactic) levels in this book. ‘A brief grammar of Yerukula language’ (1969). Done a comparative study on both Yerukula and Tamil titled “A Comparative Study of *Yerukala* and Tamil (1976), Yerukula as Dravidian tribe (1977). This study is based on the dialect survey work carried by author during 1967-68 and also 1974-75 as a part of the dialect survey project. And he wrote a book called “Yerukula Dialect” in 1978, in this book, he discusses phonology, nouns, verbs, adjectives, particles and vocabulary. In phonology, he mentions that there are thirty-one phonemes, eleven vowels and twenty consonants. The nasalization of vowels is phonemic and it has been treated as a suprasegmental feature that co-occurs with central vowels.

(i). Suprasegmental phonemes

There is only one suprasegmental phoneme viz, Nasalisation of vowels (Ũ̃). Nasalization is a simultaneous feature when it is marked by the symbol ~ over the vowel symbol.

Example

<i>Yerukala</i>	Gloss
<i>pedũ</i>	‘lips’
<i>palsõ</i>	‘smooth’
<i>bālyõ</i>	‘child’
<i>āvru</i>	‘male’
<i>puõ</i>	‘back’
<i>pōttukolõ</i>	‘high caste’
<i>kēpayõ</i>	‘old man’
<i>oḍēvom</i>	‘body’

Table: 2.2. Suprasegmental examples

He discusses *Yerukala* has no vowel clusters in its phonological system. Types of consonant cluster are two consonant clusters and three consonant clusters. C1C1 (eg. appa: ‘grandfather’) identical and Non identical C1C2 (eg. ersi ‘rice’). There is only one final cluster in the data which has free variation with nasalized vowel.

Example

-mr *savamr savār* oil

Yerukala has more disyllabic words and trisyllabic words other than polysyllabic words and syllabic structure of the words are arranged according to the number of syllables in the word. He classifies nouns into pronouns, numerals and substantives. Discusses the gender, number and suffix. Number singular and plural pronouns are expressed with the examples and in Numerals, ordinals and cardinals are expressed. The numerals are borrowed from Telugu, which is their second language. In the case system, he discusses eight cases like, nominative, accusative, instrumental, associative, dative, locative, genitive and ablative cases and finally discusses the post positions. Verbs are classified into transitive, intransitive and causative. In the verb stems tenses like past, present and future have been discussed and in past tense five forms are shown viz.,

Form	Yerukala Past Tense	Gloss
-tt-	<i>pā-tt-e</i>	‘saw, I’
-t-	<i>ar-t-e</i>	‘cut, I’
-nd-	<i>ta-nd-e</i>	‘gave, I’
-n-	<i>pō-n-e</i>	‘went, I’
-s-	<i>kuḍi-kyār-e</i>	‘drink, I’

-tt- (eg:- pātte ‘I saw’), -t- (eg:- ar-t-e ‘I cut’), -nd- (eg:- ta-nd-e ‘I gave’), -n- (eg:- pō-n-e ‘I went’), and -s- (eg:- pō-s-u ‘he/she/it/they went (Sg.)’).

The present tense forms are six, -kyār-, -ākr-, kāk, -āk/-ak- and -kr-.

Form	Yerukala	Gloss
-ākr-	<i>kuḍi-kākr-e</i>	drink, I
-kāk-	<i>kuḍi-kyār-e</i>	drink, I
-kyār-	<i>naḍa-kāk-ÜdÜ</i>	walk, he/she/it
-kk-	<i>pō-kk-Üdu</i>	go, he/she/it/they
-kr-	<i>pō-kr-e</i>	go, I
-āk-	<i>Peyy-ākiÜdÜ</i>	rains, it

Future tense forms are three viz., -pp-, -mb- and -um.

Form	Yerukala	Gloss
-pp-	<i>pār-pp-om</i>	will see, we
-mb-	<i>mottu-mb-o</i>	will beat, we
-um-	<i>ōg-um</i>	will go, we

He discusses about the imperative forms and express that, it may take addressee suffix optionally viz., either masculine or feminine. Imperative singular is unmarked and plural morpheme has the form of -ngō (eg:-nīnga vā-ngō ‘you come’). Addressee suffix masculine -la- (eg:- vālā ‘come man’), and feminine -li- (eg:- vāli ‘come girl’). Relative participle is demoted by the suffix form -a (eg:-ik-r-a ‘sell’) and causative are expressed by two forms viz., -ppi- and -pi.

Form	Yerukala	Gloss
-ppi-	<i>kudi-ppi</i>	cause to drink
-pi-	<i>tini-pi</i>	cause to eat

Verbal noun suffix form is *-adŪ* represents the verbal noun and this suffix occur after the past and present tense marker (e.g: - *ūd-r-adŪ* ‘the act of blowing’), the conditional form *-ige* which occurs after the past tense marker (eg:- *pō-n-ige* ‘if someone goes’). He explains the adjectives viz., derived (e.g: - *osaram* ‘height’), simple (e.g:- *olla* ‘bad’) and numeral adjectives (eg:- *onḍŪ manŪsō* ‘one person’), Adverbs viz., Simple adverbs (e.g:- *gamānŪ* ‘quickly’), derived adverbs (eg:- *erran-ga* ‘red’) and in temporal adverb note that some of the adverbs have dative suffix or the pronoun is declined in dative case (e.g:- *nēs* ‘tomorrow’) and ends with particles and vocabulary.

Pothula Sivasankar Reddy (2011) in his PhD thesis “Environmental Impact on The Forest Economy A Case Study of *Yerukala* Tribe in Nallamala Forest Region of Andhra Pradesh” focuses on the issues of the economic dependence of the *Yerukala* on the forest resources, the impact of forest-based industries and mining activities on the livelihood pattern. He pinpoints to examine the forest development programme in the Nallamala forest region to work Joint Forest Management (JFM) and the better forest management with a view of empowering the *Yerukala* tribes.

Gandhi Malli (1996) in his book “A historical survey of ex-criminal tribes’ settlements in Andhra: A case study of siddhapuram and stuvartpuram settlements” focuses on the issues of historical background of *Yerukala*, why they are called as a criminal tribe. The author selected two villages called siddhapuram of kurnool and Stuartpuram of Nellore district for his research work. The conditions of socio-economic profiles, the acts of criminal tribes (both places pointed them with crime). knowing about their family, organization, educational facilities, internal conflicts among them is important. Denotified Tribes of India: discrimination, development and change (2019) and Denotified Tribes: Dimensions of change (2008).

Sree Ramulu, G (2010) in his Ph.D thesis “*Yerukula samsukruthi basha sahithyamu*” talks about the language and their sub-groups, culture, language structure

and literature of *Yerukala*'s. He belongs to Yerukula community and extended source of information which helped to my research work. (Telugu, SKU).

Munirathnam, B (2002) describes “the social structure of marriage, family and kinship of the *Yerukalas* of Rayalaseema region, Andhra Pradesh”. Variations of socio-economic settings, variations in the system of marriage arrangements, family structure, organization and the process of family development. Variations in the inter personal relations of family, kinship behaviour and kinship terminology reflection on both traditional and modern systems of kinship of rural and urban areas of the *Yerukala* tribe. (Sociology, SVU)

Beemamma, B (2015) talks about the “Mahaboobnagar Zilla *Yerukala* Sahityam Samskruthi”, discusses about the birth and history of *Yerukalas*. She points out the life style, birth and history, rituals, affairs, lyrics short stories, long stories and proverbs of *Yerukala*'s. (Dept.Telugu, OU).

Raja Reddy, K (1995) explains the changes undergone, which reflect not only the traditional and modern systems of kinship and social relations but also the differential strategies of the *Yerukalas* settled in the rural, semi-urban and urban areas to cope with their environments. The variations have been showed like marriages and family arrangements and kinship units, behaviour and terminology of *Yerukalas*. (Anthropology SV)

G.A. Grierson (1914) in linguistic survey of India vol-IV-page (318-320) Munda and Dravidian Languages gave a brief description about the *korava* or *Yerukalas* under Dravidian language family. The *Yerukala* are found all over the Madras presidency and in several district of Bombay. A brief account of pronunciation, Verbs, Nouns, Numerals, Pronouns, and pronominal suffixes were given.

A. Aiyappan (1948) in his “Report on Socio-Economic conditions of the aboriginal tribe of the province of Madras” (Pp.6,52,162) draws an account of nomenclature of *korava* or *Yerukala*. He also refers to the *korcha* and *Yerukala* in the Telugu district.

According to **Balfour (1857)**, the *korava* or a certain section of them, i.e., the *kunchi*, *korava*, were known as *Yerkal*, *Koravar*, and they call the language they speak

‘Yerkal’, this was quoted by Thurston. It is clear from this that the doubt expressed by the Census Superintendent regarding the identity of *Yerukala* and Korava, supported by authorities like Wilson, Campbell, Brown and Shortt, did not arise when the Cyclopedia of India was published and it is the subsequent report of later investigators that are responsible for it. The Variations in reported practices must be quantified and accounted. They may be due to local customs in widely separated regions. It is argued that Korava and *Yerukala* do not intermarry or eat together.

H.A. Stuart (1891) ‘Madras census of India report’ *korava*, *Yerukala* are the wandering tribes in Madras presidency. These tribes are all over India. In the Telugu country they are called *Yerukalavāṇḍlu* or *korachvāṇḍlu*, but they always treat themselves as *kurru*, and there is not the slightest room for the doubt that has been expressed regarding the identity of the *korava* and *Yerukala* (Pp.no. 441).

Brown and wilson in their glossaries used the word ‘*Erukala vāṇḍlu* or ‘*Erukulavaru*’ a plural form in Telugu for *yerukavāḍu* or *yerukalōḍu*. Among themselves they call ‘*kulavaru*’, but the Telugu people call them ‘*erakavāru*’ or *erakalavāru*, and this name has been derived from the Telugu word ‘*eruka*’ which means knowledge or acquaintance as they are great fortune tellers.

2.3. Articles

J. Cain’s (1880) (Pp. 210-212), article entitled “The *Yerukala* language” published in Indian -Antiquary Volume - IX (September, 1880) in three pages from 210 to 212. The article vividly described *Yerukala* language and the data collected during his stay in Rajamahendravaram, Rajahmundry (1879). The article briefly explains the *Yerukala* language, kinship terms, body parts, flora, fauna implements, terms and nature, colour and taste, pronouns and numerals with Telugu, Tamil and Kannada with equivalent meaning in English. His approach is somehow comparative of the *Yerukala* language system with Telugu and Tamil. He derives the name of *Yerukala* from *yelka*- a rat and the Telugu word *yeruka*- the knowledge.

Etymology given by **Cain. J (1880)** *elakavāṇḍlu* are the people who eat rat, hence their name *elaka* means a rat in Telugu Language. Although the *erakalavāṇḍlu* will not disdain the flesh of the mongoose and cat and another etymology given by

Cain. J ‘they call themselves *kuluvaru* with in the community. But the Telugu people call them *erakavāru* or *erakalavāru*, and this has been derived from Telugu word *yeruka* which means knowledge, as they are fortune tellers (Vol- IX, Pp. 210-212).

D.S.R.S. Prakash and S. Suryanarayana Raju (2010) in their article “Ethnographic profile of Yerukula Tribes in Andhra Pradesh” explain the ethnography, social and economic conditions of *Yerukala* tribes who are living in West Godavari district of Andhra Pradesh for ages.

G.V.S.R. Krishna Murthy in his article entitled “Cognate Kinship vocabulary in *Yerukala* and Tamil a comparative analysis” also treats *Yerukala* as separate language.

Dr. K. Nettikallapa (2016) in his article “Religious life of *Yerukala* tribe in Rayalaseema Region of Andhra Pradesh State” studies about the Population, religious life, geographical isolation and their caste.

K. Viswanatha Reddy (2003) in his article “A Study of Socio-linguistic aspects of kin behaviour among the *Yerukala* tribe in Rayalaseema region on Andhra Pradesh” studies *Yerukala* kinship terms in an anthropological perspective in four districts of Kurnool, Kadapa, Anantapur and Chittoor. “Environmental Impact on the Economic Life of *Yerukala* Tribe” 2001, it’s a case study of Rayalaseema Region of Andhra Pradesh.

C.Venkatarama Gurureddy (1968) “The *Yerukala* Language” and **D.N.S. Bhatt(1969)** “The koraga language” in his both articles they considered *Yerukala* as a separate language. The both authors says that *Yerukala* is a separate language.

N. Ramesan (1960) titled ‘A Tribe in Andhra’ an article published in daily newspaper, The Hindu (date. 31-01-1960) discusses before the advent of British in India, these tribes were also used by the transport department of the Government, to supply the cattle to the regiments in the frequent disturbance that occur in the country. A subdivision of this tribes is *kabadi* or *uppu* or *Bidar koruwar* owned hundreds of assess, bullocks and barren cows, utilized in the transport of salt and grains. The introduction of the railways proved a curse to them, since their traditional job, namely, transport was taken away by the railways, and hence they had to sell away their animals

and reduce themselves to abject poverty. For generation they were not accustomed to heavy manual labour, and hence many of them took a crime as an easy method of earning money.

Gaint (1891, 1961) titled ‘Census of India’ vol.I; Xic (i) (p.no. 372) discusses *Yerukala* as one of the three dialects of Tamil, I.e., *Yerukala* or korava, irula and kasuva.

2.4. Ethnography of Yerukuala

Jakka Parthasarathy (1988) has reported that the Yerukula’s at delineating their adaptive strategy for subsistence. The Yerukula, one of the major scheduled tribes of Andhra Pradesh, inhabits more or less a compact area in the plains spread over, at the districts of Guntur, Anantapur, Krishna, Kurnool, Nellore and some parts of Cuddapah and Chittoor. In his report he has mentioned that Yerukula is a dialect of Yerukula basha, which is mostly derived from Tamil and Telugu. Though his concentration was on Guntur district of Andhra Pradesh, but mentioned other two districts like Krishna and Anantapur. He also made remark on the tribal economy, division of groups, traditional occupations, kinship terminology, custom law, marriage, religious beliefs and life of Yerukula.

2.5. Descriptive Study on Yerukala

J. Pratap Reddy (1988) the author selected a dialect of Marathi speakers of Rayalaseema region. Historical and cultural links with the Telugu people and worked on linguistic description of phonology, morphology and syntax. The field work was taken places in Kurnool, Anantapur, Kadapa and Chittoor district of Andhra Pradesh.

V.I. Subramanian (1958) the most exhaustive and the best descriptive analysis that the researcher has come across “A Descriptive Analysis of a Dialect of Tamil”. He has laid his emphasis on a grammatical description of the spoken form. The work further analyses the structure of language and the way of his attempt to formulate a general linguistic theory.

M. Sampath Kumar (1986) studies about the kinship terms of *Yerukala* language in his Ph.D. dissertation titled ‘A Descriptive grammar of *Yerukala*’ (1989).

The essay discusses mainly on issues, viz., background, Phonology, Noun morphology, Verb Morphology Adjectives, Adverbs, Particles, Clitics, Syntax and lexicon. In phonology, he mentions that the language has ten vowels and twenty consonants. Apart from phonemic inventory, he also discussed consonant clusters and syllable structure of the language. In morphology selection he discusses, the primary categories like a noun, verb (finite and finite), adjectives, adverbs, particles, clitics, and syntax. In noun morphology, he discusses with their person, gender, and number, tense and case suffixes. Number like singular and plural, gender, masculine, feminine and neutral gender is discussed with proper examples. All the eight cases are explained with their markers, discussed about the post positions, pronouns. The numeral nouns are divided into two cardinals and ordinals are explained in detailed. The verb has been classified into simple, complex, and compound. They are broadly discussed the tense like past, present and future and their markers. The imperative, negative, infinitive and conditional verbs and their markers are explained in detail. In adverb he classified as simple, complex and compound. In simple adverbs, place, time, number and degree of adverbs and in complex adverbs explained and discusses about the derivation in detail. In particles are explained in detail with examples and clitics classified into integrative, emphatic, durative and reportive clitics. In syntax, the basic word orders and sentence patterns are depicted. The major groups and other types of sentences are explained in detail with examples. The second part, he discusses the native and borrowed lexical items in the basis of Descriptive Grammar of *Yerukala*. Finally, he considers *Yerukala* as a separate language akin to Telugu.

Times of Hindu (17-04-2016), It is proved that *Yerukala* is separate language noted by M. Sampath Kumar, based on the data collection and materials in Guntur, Nellore, Prakasham, Chittoor and Adilabad district of Andhra Pradesh.

B. Bhaskar Naik and Thotti Mallikarjuna (19-02-2014) title ‘Socio - Economic conditions of Yerukulas: A Sociological Study in Mudigubba Mandal of Anantapur District’ he expressed that the *Yerukalas* profession of fortune telling, some are pig rearing and pork selling, some people are depending on basket making, daily labour while women wander from village to village. He discusses that they speak a mongrel dialect, which appear to be a admixture of Tamil, Telugu and Konkani. Apart, he expresses the reservation system, occupation according to their categories division.

2.6. Why *Yerukala* Endangered

According to B. Ramakrishna Reddy's study of the Dravidian Languages among them is helpful especially identifying the dialects of *Yerukala*. In a recent article, he identified the difference between tribal languages and non-tribal languages.

S.No	Tribal Language	Regional Languages
1.	Non-literacy	Literacy
2.	Oral (spoken), unwritten	Written
3.	Minor	Major
4.	Undeveloped or under developed	Developed
5.	Non-schedule	Schedule (in the constitution)
6.	Dominated	Dominating
7.	Not used in education, administration. Judiciary Legislature or other high levels	Language of Wider Communications (LWC)
8.	Undermined and neglected	Recognized
9.	Not vehicles of power and prestige	Command power and prestige
10.	Referred (by outsiders) with derogatory epithet and ridicule	Treated with honour
11.	High incidence of natural illiterate bilingualism (even trilingual)	Monolingualism in rural areas. Tutored bilingualism (mostly)
12.	Not used in electronic, audio-visual and print media	Used in radio, cinema, television and print media.
13.	No separate exclusive script (with certain exceptions)	By and large a separate writing system.
14.	Mostly oral literature	Both oral and written literature
15.	Less number of speakers	Large number of speakers
16.	Limited to intra-group communication	Used for inter-group communication as well
17.	Confined to home and ritual domains	Found in all domains
18.	Preserve indigenous knowledge system	Absorb wider knowledge system
19.	Provide less economic opportunity	Source of economic opportunity and upliftment
20.	Speakers not treated as models	Speakers treat ads socio-political and economic models
21.	Low level of literacy	High level of literacy

Table: 2.3. The difference between tribal languages and non-tribal languages

If we look at the above table *Yerukala* is not a dialect of Tamil or Telugu. We can say that all 21 steps are applicable to the *Yerukala* language. Based on this we can say *Yerukala* is an endangered language.

Y.C. Simhadri (1979, Pp.88) states that the *Yerukalas* are said to be hill people living in the hilly areas. They were nomadic in character. They used to move from one place to another. A very old man stated that: we were living in the Vinukonda hills in fact we did not have any permanent abode, though we were coming back to Vinukonda now and then. We used to go out as a group with wives and children and make out own *basa* (a temporary place of cooking and sleeping) in the outskirts of village. After we finished our business, we were leaving that place searching for another place. After a period of five or six months, we get back to Vinukonda. We hardly lived in the villages. We have our own language but we also learnt the local language through which we could talk to other people whenever it was necessary.

Many of the old people supported in the village were supported the above statement that the *Yerukala* people were nomadic people and many of the people around this area were inhabiting the vinukonda hills (Dec, 1979 Pp.29).

From the above statement we can say that these *Yerukala* tribes are wandering tribes from one place to another place. They are not settling in one place. They have their own language called *Yerukala basha*, but when they travel to other villages, they learn other languages too for their business communications.

2.7. Theoretical Foundations

Himmelman (2009) discusses the evolution of descriptive linguistics in the 19th century. Along with the descriptive linguistics, he also concentrates on the documentation of endangered languages. And consequently calls for descriptive works on these languages. When linguists or scholars record a language data, it involves two sets of activities having collection, transcription and translation of primary data and descriptive analysis of the data. These two activities are interrelated for various methodological and practical reasons. He argues on two reasons i.e.

- (i) documentation is neglected and
- (ii) describing a language is given more importance

He gives more importance to the first activity i.e. language documentation, which is affiliated to the field of documentary linguistics like grammar writing, dictionary compilation and corpus building and gives important to the second activity, which is the product of first activity.

Himmelmann's is worth considering, because the present work sets out to write a descriptive grammar for this endangered language. Considering *Yerukala*, the primary objective is to prepare a reusable document. Consequently, it resulted in lack of experts in the field of language documentation and documentary linguistics. Due to the lack of experts in the field of language documentation in India, several tribal languages remain undocumented. Most of these languages are either critically endangered or on the verge of extinction. Therefore, the views of Himmelmann, who champions documentary linguistics as separate field and research in its own right, are valid and justifiable. The present research expects that the same would happen in the Indian context too.

Campbell and Naomi (2011) discuss the structural aspects of language endangerment in the following ways:

- (i) Contribution of language endangerment to the studies of typology and linguistic theory.
- (ii) Structural consequences of language endangerment, viz, phonology, morphology and syntax changes in the endangered languages.

They mentioned that the main goal of linguistics is to understand the possible and impossible structures in natural languages. The understanding of these possibilities and impossibilities in language reveal the limitations of human cognition as expressed through the language. They discussed about the language endangerment and minor languages are very important. They will contribute a lot to linguistic typology and theory by giving patterned and peculiar data on languages. To illustrate this information a few following examples from India, South Africa and Africa are employed. For the first, by examining the Red Indian-American languages which are considered as minor and endangered languages, the following observations, viz. OSV, VOS and OVS were found. For the second, in India by studying Central Indian Languages, Ramakrishna Reddy (2003) discovered the object agreement in Dravidian languages which is

attributed to Munda languages. Hale (et al.1992) in the articles with the publications on endangered languages state that “the problem of language endangerment came into limelight in the United States and Steven Pinker (1994: Pp.339) a prominent cognitive neuroscientist and social Darwinist that “every time a language dies, we lose thousands of unique insights, metaphors and other acts of genius”.

Language endangerment situation in Dravidian speaking areas is high. Barring the major Dravidian languages like Tamil, Telugu, Malayalam and Kannada, most of the tribal languages of the areas are endangered and facing extinction. The threat of language endangerment among the minor languages of South Dravidian, Central Dravidian and North Dravidian has increased and the linguistic status of those communities is vulnerable. Among the South Dravidian language: Irula, Toda, Kota, Badaga, Tulu, Kurumba, Koraga (*Yerukala*, Korava and Kaikadi) spoken in Kerala, Tamilnadu, Karnataka and Andhra Pradesh. Central Dravidian languages: Gondi, Konda, Manda, Pengo, Kuvi, Kolami, Naikai, Naikari, Parji and Gadaba spoken in Madhya Pradesh, Maharastra, Odisha and North Andhra Pradesh. North Dravidian Language like Brahui, Malto, and Kurux spoken in Pakistan, Nepal, Bihar, Madhya Pradesh, Odisha and West Bengal are the language which are vulnerable.

CHAPTER-3

PHONOLOGY

3.0. Chapter Overview

This chapter provides a description of speech sound system in *Yerukala*. The Phonemic inventory of *Yerukala* is discussed with examples in 3.1. The point of discussion is on phonology in Dravidian languages in 3.2.

3.1. Phonetic inventory

Yerukala language being one of the South Dravidian Languages (SDL) the family has Phonemic inventory much similar to its counterpart languages of the family. This language has Thirty Three (31) phonemes of which Ten (10) are Vowels and Twenty (20) are Consonants. Out of the ten vowels five (5) are short and the other five (5) are long, and also *Yerukala* has two semi vowels (v,y) in its inventory like other SDL.

3.2. Phonology:

There are 31 segmental phonemes in perusal, in addition to nasalization of vowels, which is phonemic. In addition to the five vowels, usually found in Dravidian languages. This does have the corresponding long vowel.

3.2.1. Vowels

Central and peripheral segment systems can be noticed in *Yerukala* vowel phonemes. Non-centralized vowels are counterparts of peripheral vowels which help in a detailed classification of the vowel system of any language. According to G. Srinivas Varma (1978) it is stated that Yerukula has 11 vowels including nasalization (V). Whereas it is analyzed that *Yerukala* language has ten qualitatively different segmental vowel phonemes. All ten vowels can be classified, based on the height and advancement of the tongue. [I,e,a,o,u] have their corresponding centralized vowels [I,E,A,O,U]. So, all these five non-centralized and five centralized short vowels have their corresponding long counterparts [I,E,A, O, U] and [raising] raising to number vowels into twenty. Since all the vowels maintain long versus short contrast, we could reduce the number of vowel phonemes based on the quantitative differences. That is, the quantity can be abstracted as a supra-segmental phoneme, a co-occurring feature. By this process twenty vowels, ten long (10) and ten (10) short are reduced to eleven

phonemes i.e. ten segmental vowel phonemes having quality difference and one supra-segmental phonemes namely length. The vowel chart given below describes the above all.

Tongue Height	Tongue Position		
	Front	Central	Back
Height	i ī		u ū
Mid	e ē		o ō
Low		a ā	

Table:3.2.1. Vowel Phonemes in *Yerukala*

3.2.2. Description of Vowels

/i/	high	front	unrounded short vowel
/e/	high mid	front	unrounded short vowel
/u/	high	back	rounded short vowel
/o/	high mid	back	rounded short vowel
/a/	central	low	unrounded short vowel

3.2.3. Examples of vowel phonemes

ī	īsamceḍi	‘wild date tree’
i	iccoḍu	‘to sell’
ē	ēri	‘pond’
e	etaṇḍ	‘to give’
ū	ūḍu	‘village’
u	uppu	‘salt’
ā	ā	‘that’
a	aḍḍēru	‘all’
ō	ō	‘go’
o	oḷḷa	‘good’

3.2.4. Phonemic Distribution

3.2.4.1. Vowels

All the ten vowels occur initial, medial and final

/i **ī/**

/i/	/iṭē /	‘here’	/imānē/	‘today’
	/ninmuṇḍu/	‘from you’	/vombidi/	‘nine’
	/sēyi/	‘do’	/ayi/	‘call’
/ī/	/īnīdu/	‘calved’	/īte/	‘here’
	/nīk/	‘you’	/ōgimīni/	‘have to go’
	/aḍḍī/	‘all’	/nī/	‘you’

/e **ē/**

/e/	/eppōdu/	‘when’	/edkarri/	‘ox meat’
	/akekkinē/	‘will call’	/akemāna/	‘do not call’
	/sirikyāke/	‘will laugh’	/sonnāke/	‘if I say’
/ē/	/ēdō/	‘someone’	/ēṭanna/	‘anywhere’
	/sēndgō/	‘do it’	/podinēgu/	‘seventeen’
	/agpikyākē/	‘make cry’	/siripikyākinē/	‘make laugh’

/a **ā/**

/a/	/adu/	‘he’	/anaga/	‘how’
	/nanna/	‘me’	/veraka/	‘finger’
	/ninna/	‘you’	/niṅgāva/	‘your father’
/ā/	/āsa/	‘enough’	/āsukuṇḍvā/	‘take and come’
	/intārappē/	‘at this time’	/imānē/	‘today’
	/ēdannā/	‘anyone’	/āsukuṇḍvā/	‘take and come’

/o **ō/**

/o/	/orugu/	‘stomach	/oduru/	‘lip’
	/podda/	‘day’	/motu/	‘hit’
	/sēdugo/	‘do it’	/vāṅgo/	‘please come’
/ō/	/ōgimīni/	‘to go’	/ōkdō/	‘going away’
	/āgōṭu/	‘so’	/kōyi/	‘birds meat’
	/vātēsō/	‘talk’	/vāṅgō/	‘please come’

/u ū/

/u/	/udyōgō/	‘job’	/ukāru/	‘sitting’
	/eccugunḍu/	‘peṭṭukoni’	/kelluga/	‘money’
	/keruku/	‘to child(boy)’	/ninnuṇḍu/	‘from you’
/ū/	/ūṭk/	‘to house’	/ūrukōru/	‘in village’
	/nālālūku/	‘naluguriki’	/mūḍu/	‘three’
	/kuḍṭū/	‘give’	/astūḍtkū/	‘to forget’

3.2.4.2. Vowel Chart

Vowels	Word initial	Word medial	Word final
/i/	✓	✓	✓
/e/	✓	✓	✓
/a/	✓	✓	✓
/u/	✓	✓	✓
/o/	✓	✓	✓
/ɿ/	✓	✓	✓

Table:3.2.4.2. Vowel Occurrence Chart

3.3. Vowel Contrast

The vowel contrasts in *Yerukala* is short : long.

/i, ī/	initial	medial	final
/i/	<i>iyya</i>	<i>kili</i>	<i>i</i>
gloss	these	pollution	this
/ī/	<i>īy</i>	<i>kīlu</i>	<i>ī</i>
gloss	to get down	wrist	This (closer)

/e, ē/	initial	medial	final
/e/	<i>erisi</i>	<i>keccu</i>	<i>minne</i>
gloss	‘rice’	‘bitterness’	before
/ē/	<i>ēri</i>	<i>kēru</i>	<i>munē</i>
gloss	‘pound’	‘child’	opposite

/a, ā/	initial	medial	final
/a/	<i>adu</i>	<i>naḍa</i>	<i>sanna</i>
gloss	‘she’	‘walk’	‘small’
/ā/	<i>āḍu</i>	<i>nāḍu</i>	<i>sānā</i>
gloss	‘goat’	country	‘more’

/o, ō/	initial	medial	final
/o/	<i>olla</i>	<i>koyyi</i>	<i>eppo</i>
gloss	‘mens lower garment’	‘cut’	‘when’
/ō/	<i>ōla</i>	<i>kōyi</i>	<i>ippō</i>
gloss	‘hey’	‘hen’	‘just now’

/u, ū/	initial	medial	final
/u/	<i>uḍu</i>	<i>guḍi</i>	<i>uṭlu</i>
gloss	‘lizard’	‘temple’	‘paddy’
/ū/	<i>ūḍu</i>	<i>gūḍu</i>	<i>ūṭlu</i>
gloss	‘village’	‘cage’	‘houses’

3.4. Consonants

All the twenty consonants can be classified on the basis of the articulators and manner of articulation. Based on the articulators, they can be classified into six viz., bilabial, dental, alveolar, retroflex, palatal and velar. The labials are p, b, m, and v; the dental are t and d; the alveolar are s, r, l, n; the retroflex ʈ, ɖ, ʂ, ʐ, and ɳ; the palatal are c, j, and y; velar are k, g, and ŋ. On the contrary, based on the manner of articulation, all the twenty three consonants can be classified into six, viz., stop, nasal, fricative, trill, lateral, and semi-vowel. The stops are p, b, t, d, ʈ, ɖ, c, j, k and g; the nasals are m, n and ŋ; the fricatives are s and ʂ; the lateral is l and ɭ; the flip are r; and the semi-vowels are v and y.

	Labial		Dental		Alveolar	Retroflex		Palatal		Velar	
	Vl	Vd	Vl	Vd		Vl	Vd	Vl	Vd	Vl	Vd
Stop	p	b	t	d		ʈ	ɖ	c	j	k	g
Nasal		m			n		ɳ				ŋ
Fricative					s	ʂ					
Lateral					l	ɭ					
Flip					r						
Semi-vowels		v							y		

Table:3.4. Consonant Phonemes in *Yerukala*

3.4.1. Description of Consonants

The place and manner of articulation of all the consonants is explained here along with the other features.

3.4.1.1. Stops

/p/	stop	labial	voiceless
/b/	stop	labial	voiced
/t/	stop	dental	voiceless
/d/	stop	dental	voiced
/ʈ/	stop	retroflex	voiceless
/ɖ/	stop	retroflex	voiced
/k/	stop	velar	voiceless
/g/	stop	velar	voiced

3.4.1.2. Affricate

/c/	affricate	palatal	voiceless
/j/	affricate	palatal	voiced

3.4.1.3. Nasal

/m/	nasal	bilabial	voiced
/n/	nasal	alveolar	voiced
/ɳ/	nasal	retroflex	Voiced
/ŋ/	nasal	velar	voiced

3.4.1.4. Tap

/r/	tap	alveolar	voiced
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3.4.1.5. Laterals

/l/	lateral	alveolar	voiced
/ɭ/	lateral	retroflex	voiced

3.4.1.6. Sibilants

/s/	sibilant	alveolar	voiceless
/ʃ/	sibilant	alveolar	voiced

3.4.1.7. Semi-vowels

/v/	semi-consonant	bilabial	voiced
/y/	semi-consonant	palatal	voiced

3.4.2. Consonants phonemes

The description for *Yerukala* consonant phonemes with examples is as follows:

3.4.2.1. Examples of Consonants phonemes

Phoneme	<i>Yerukala</i>	Gloss
/p/	<i>perku</i>	‘back’
/b/	<i>baṭṭa</i>	‘cloth’
/t/	<i>tēpo</i>	‘father’
/d/	<i>dabba</i>	‘bamboo’
/t̪/	<i>ṭeṅgay</i>	‘coconut’
/ɖ/	<i>ḍabba</i>	‘tin’
/c/	<i>ceḍi</i>	‘tree’
/j/	<i>jējāva</i>	‘great grand father’
/k/	<i>ketti</i>	‘knife’
/g/	<i>gūḍu</i>	‘cage’
/s/	<i>seyya</i>	‘to do’
/ʃ/	<i>sākṣikīda</i>	‘do you have proof’
/r/	<i>kurru</i>	‘name of language spoken by yerukula’
/l/	<i>lyakka</i>	‘money’
/ɭ/	<i>muɭɭu</i>	‘thorn’
/m/	<i>maram</i>	‘tree’

/n/	<i>neṇṭri</i>	‘relative’
/ṇ/	<i>vāṇgo</i>	‘come’
/n/	<i>nānu</i>	‘I’
/v/	<i>vandki</i>	‘came’
/y/	<i>yāna</i>	‘elephant’

3.4.3. Distribution of Consonants

/p/ [p] bilabial, voiceless stop. It occurs initially and medially

<i>[p]aṇḍri</i>	‘pig’	<i>[p]aṅga</i>	‘fruit’
<i>seru[p]u</i>	‘slippers’	<i>kō[p]āya</i>	‘people’

/b/ [b] bilabial, voiced stop. It occurs initially and medially

<i>[b]erāya</i>	‘elders’	<i>[b]eru</i>	‘big’
<i>pudi[b]aṭla</i>	‘new dress’	<i>tem[b]i</i>	‘younger brother’

Gemination in medial position

<i>dabba</i>	‘bamboo’	<i>be[dd]āva</i>	‘uncle (FeB)’
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/t/ [t] dental voiceless stop. It occurs in all positions

<i>[t]iṇḍrūt poṅgō</i>	‘eat and go please’	<i>[t]iṇ</i>	‘eat’
<i>vā[t]ga</i>	‘words’	<i>mo[t]u</i>	‘beat’
<i>gur[t]</i>	‘remember’	<i>pā[t]</i>	‘see’

Gemination in medial position

<i>po[tt]u</i>	‘ten’
<i>ke[tt]i</i>	‘knife’

/d/ [d] dental voiced stop. It occurs initially, medially and finally

<i>[d]bba</i>	‘bamboo’	<i>[d]āḍi</i>	‘beard’
<i>ē[d]ō</i>	‘someone’	<i>yā[d]</i>	‘who’
<i>nānē[d]</i>	‘who I am?’	<i>‘ed’</i>	‘ox’

/ṭ/ [ṭ] retroflex, voiceless stop. It occurs in initial and medial positions

<i>[ṭ]enkāya</i>	‘coconut’		
<i>ni[ṭ]kīyikōru</i>	‘in your hands’	<i>kellō[ṭ]i</i>	‘with knife;
<i>kē[ṭ]</i>	‘to hear’	<i>na[ṭ]</i>	‘my’

Gemination in medial position

<i>po[ṭṭ]a kōyi</i>	‘hen’
<i>kī[ṭṭ]a</i>	‘nearness’

/ḍ/ [ḍ] retroflex, voiced stop. It occurs in initial and medial positions

<i>[ḍ]abba</i>	‘bamboo’	<i>[ḍ]ammu</i>	‘drum’
<i>pon[ḍ]u</i>	‘wife’	<i>on[ḍ]u</i>	‘one’
<i>icco[ḍ]</i>	‘to sell’	<i>māḍ</i>	‘cow’

Gemination in medial position

<i>a[ḍḍ]ī</i>	‘all’
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/c/ [c] palatal, voiceless affricate. It occurs in initially and medially.

<i>ce[c]i</i>	‘tree’	<i>cokkā</i>	‘shirt’
<i>nalkvā[c]ci</i>	‘speak good’	<i>ēreculuki</i>	‘to others’

Gemination in medial position

<i>pa[cc]i malakkāyi</i>	‘green chilly’
<i>ke[cc]u</i>	‘learn’

/j/ [j] palatal, voiced affricate. It occurs in initial and medial position.

<i>[j]ēji</i>	‘grand mother’	<i>[j]amanu</i>	‘police’
<i>kun[j]u</i>	bird’	<i>jē[j]āva</i>	‘grand father

Medially in gemination

<i>sa[jj]ya</i>	‘pearl millet’
<i>gu[jj]a</i>	‘a sub caste in <i>Yerukala</i> ’

/k/ [k] velar voiceless stop. It occurs initial, medial and final positions

<i>[k]arri</i>	‘meat’	<i>[k]e!lu</i>	‘money’
<i>ma!a[k]kāyi</i>	‘chilli’	<i>pāt[k]e</i>	‘if see’
<i>keṭṭō[k]</i>	‘spoil’	<i>nāk</i>	‘nose’

Medially in gemination

<i>co[kk]āyi</i>	‘shirt’
<i>e[kk]a</i>	‘put’

/g/ [g] velar voiced stop. It occurs initial, medial and final positions

<i>[g]urt</i>	‘remember’	<i>gampa</i>	‘basket’
<i>varukillār[g]uṇḍā</i>	‘without sleep’	<i>a[g]u</i>	‘to weep’
<i>naṅg</i>	‘my’	<i>niṅg</i>	‘your’

Gemination in medial position

<i>mu[gg]u</i>	‘line design made in front of home’
<i>nilabo[gg]u</i>	‘make stand’

/m/ [m] bilabial, nasal. It occurs initial, medial and final positions.

<i>[m]otamāṭē</i>	‘don’t beat (I)’	<i>māḍ</i>	‘cow’
<i>vātēs[m]āṭē</i>	‘do not talk (I)’	<i>ko[m]bu</i>	‘horn’
<i>mara[m]</i>	‘tree’	<i>vāṅgunam</i>	‘to purchase’

Gemination in medial position

<i>na[mm]igō</i>	‘believe’
<i>aya[mm]a</i>	‘she’

/n/ [n] alveolar, voiceless, nasal. It occurs initial and medial position.

<i>[n]ōṭga</i>	‘notes’	<i>[n]amāru</i>	‘night’
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<i>jamā[n]ga</i>	‘polices’	<i>a[n]ju</i>	‘five’
<i>nāsa[n]</i>	‘salt’	<i>nān</i>	‘I’

Gemination in medial position

<i>ko[nn]ekkili</i>	‘a dish made of gogu leaves’
<i>si[nn]a</i>	‘small’

/ṇ/ [ṇ] It occurs only medially.

<i>vā[ṇ]kō</i>	‘take it’
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/ṇ/ [ṇ] It occurs only medially

<i>eḍtuku[ṇ]ḍvā</i>	‘bring it’
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/s/ [s] alveolar, voiceless sibilant. It occurs in all positions.

<i>[s]onnigmīṇi</i>	‘ceppukōvāli’	<i>[s]ōru</i>	‘cooked rice’
<i>nē[s]u</i>	‘yesterday’	<i>pō[s]u</i>	‘gone (he)’
<i>nallādā[s]</i>	‘maṇṇidaiyindi’	<i>nēs</i>	‘yesterday’

/ṣ/ [ṣ] retroflex voiceless, groove sibilant. It occurs only medially.

<i>sāk[ṣ]ikīda</i>	‘do you have proof’
<i>i[ṣ]ṭom</i>	‘desire’

/l/ [l] alveolar voiced, lateral contoid. It occurs initially and medially.

<i>[l]yakkala</i>	‘money’	<i>[l]ekka</i>	‘count/money’
<i>ūḍi[l]lā</i>	‘no home’	<i>‘vātu[l]a</i>	‘words’
<i>vāṭkā[l]</i>	‘one year’	<i>niṅgal</i>	‘your’

Gemination in medial position

<i>i[ll]a</i>	‘not’
<i>na[ll]a</i>	‘good’

/l/ [l] retroflex, voiced, lateral contoid. It occur only in medially.

<i>naṅg[l]ku</i>	‘to us’
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Gemination in medial position

<i>mu[ll]u</i>	‘thorn’
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/r/ [r] alveolar trill. It occurs in all positions.

<i>[r]eṇḍu</i>	‘two’	<i>[r]ego</i>	‘blood’
<i>si[r]ipu</i>	‘laugh’	<i>ke[r]ku</i>	‘to child’
<i>pā[r]</i>	‘see’	<i>aḍḍer</i>	‘all’

Gemination in medial position

<i>ku[rr]u</i>	‘Yerukala’
<i>vā[rr]e</i>	come (who)

/v/ [v] labio-dental voiced continuant which occurs elsewhere.

<i>[v]andki</i>	‘came’	<i>[v]āṭkāl</i>	‘year’
<i>nāḱ[v]ārilla</i>	‘i didn’t get it’	<i>ā[v]a</i>	‘father’
<i>eḍtukuṇḍ[v]</i>	‘bring it’	<i>sadav</i>	‘study’

Gemination in medial position

<i>ke[vv]u</i>	‘to watch’
<i>va[vv]āyi</i>	‘bat’

/y/ [y] palatial voiced fricative occurs in all positions.

<i>[y]ābay</i>	‘fifty’	<i>[y]ādu</i>	‘which’
<i>se[y]yāke</i>	‘will do’	<i>so[y]a</i>	‘ear’
<i>debba[y]</i>	‘seventy’	<i>kī[y]</i>	‘hand’

Gemination in medial position

<i>se[yy]i</i>	‘to do’
<i>a[yy]a</i>	‘they’
<i>mōki[yy]a</i>	‘elbows’

3.4.3.1. Consonant Chart

It explains the possible occurring positions as shown in the below check list.

Consonants	Word initial	Word medial	Word final
/p/	✓	✓	✗
/b/	✓	✓	✗
/t/	✓	✓	✓
/d/	✓	✓	✗
/t̪/	✓	✓	✓
/d̪/	✓	✓	✓
/c/	✓	✓	✗
/j/	✓	✓	✗
/k/	✓	✓	✓
/g/	✓	✓	✓
/m/	✓	✓	✓
/n/	✓	✓	✓
/ṇ/	✗	✓	✗
/ṇ̪/	✗	✓	✗
/s/	✓	✓	✓
/ṣ/	✗	✓	✗
/l/	✓	✓	✓
/ḷ/	✗	✓	✗
/r/	✓	✓	✓
/v/	✓	✓	✓
/y/	✓	✓	✓

Table:3.4.3.1. Consonant Occurrence Chart

3.4.4. Consonant Contrasts

The below mentioned are the minimal pairs of each consonants.

/p/ : /b/

<i>pudu</i>	‘new’	appa	grand mother	<i>pāy</i>	‘mat’
<i>budu</i>	‘fall’	dabba	bamboo	<i>bāy</i>	‘well’

/t/ : /d/

<i>eṭṭu</i>	‘eight’	<i>naṭu</i>	‘mine’
<i>aḍḍi</i>	‘all’	<i>naḍu</i>	‘walk’

/c/ : /j/

<i>calla</i>	‘cool’	<i>pacci</i>	‘green’
<i>jalla</i>	‘a type of fish’	<i>gujjula</i>	‘sub-caste in Yerukala’

/k/ : /g/

<i>kuḍi</i>	‘drink’	<i>iku</i>	‘still’
<i>guḍi</i>	‘temple’	<i>igu</i>	‘to drag’

/m/ : /n/

<i>makkal</i>	‘children’	<i>amma</i>	‘mother’
<i>nakka</i>	‘fox’	<i>anno</i>	‘elder brother’

/n/ : /ṇ/

<i>kannu</i>	‘eye’	<i>inta</i>	‘this’
<i>kaṇṇālam</i>	‘marriage’	<i>iṇṭa</i>	‘here’

/l/ : /r/

<i>lekka</i>	‘account’	<i>olukku</i>	‘lamp’
<i>regom</i>	‘blood’	<i>orugu</i>	‘stomach’

/l/ : /ḷ/

<i>illa</i>	‘not’	<i>pelluga</i>	‘tooth’
<i>aḷḷa</i>	‘to wave’	<i>muḷḷu</i>	‘thorn’

/s/ : /ṣ/

<i>nosulu</i>	‘forehead’
<i>manuṣo</i>	‘man’

/v/ : /y/

<i>vār</i>	‘to pour’	<i>cevvu</i>	‘ear’
<i>yār</i>	‘who’	<i>seyyi</i>	‘to do’

3.5. Clusters

A cluster is the continuous occurrence of two or more vowels or consonants.

3.5.1. Vowel Clusters

In *Yerukala*, there are no vowel clusters.

3.5.2. Consonant clusters

In *Yerukala* language consonant clusters are available and they occur frequently. These consonants can occur at word initial, word medial and word final positions. In the data word medial clusters are more frequent than the word initial and final, whereas word initial clusters are more when compared to word final clusters. These clusters can be called as medial clusters and further divided into two types of geminates or identical clusters (C1C1) and clusters.

3.5.3. Medial Clusters

Medial Clusters are of two types (i). Identical and (ii). non-Identical clusters.

3.5.3.1. Geminates or Identical clusters

Identical clusters are also frequent but not with all the sounds available in the language. The consonants (-C1 C1-) /p/, /b/, /t/, /d/, /ʈ/, /ɖ/, /c/, /j/, /k/, /g/, /s/, /m/, /n/, /ɳ/, /l/, /ɭ/ /ɾ/ and /y/ can form gemination occurring at the word medial position. I did not encounter the word initial position or word final position in data. C1 C1- type of identical clusters as follows.

-pp-	<i>ippōdu</i>	‘today’
	<i>muppidi</i>	‘thirty’
-bb-	<i>dabba</i>	‘bamboo’
	<i>mobbaṇḍike</i>	‘darkness’
-tt-	<i>pottu</i>	‘ten’

	<i>sattōsu</i>	‘dead’
-dd-	<i>beddāva</i>	‘uncle (FeB)’
-tṭ-	<i>keṭṭa</i>	‘bad’
	<i>kiṭṭa</i>	‘near’
-ḍḍ-	<i>aḍḍi</i>	‘all’
	<i>vallagaḍḍa</i>	‘garlic’
-cc-	<i>iccoḍ</i>	‘sell’
	<i>ecci</i>	‘to spit’
-jj-	<i>sajja</i>	‘pearl millet’
	<i>gajjaga</i>	‘bells’
-kk-	<i>akki</i>	‘call’
	<i>siripikkimāṭē</i>	‘don’t make laugh’
-gg-	<i>muggu</i>	‘design’
	<i>vaggālam</i>	‘summer season’
-mm-	<i>nammigō</i>	‘believe
	<i>niṅgamma</i>	‘your mother’
-nn-	<i>konnekkili</i>	‘a dish made of (gogu) leaves’
	<i>sinna</i>	‘small’
-ss-	<i>nesso</i>	‘truth’
	<i>assidu</i>	‘called (3.P.Sg.m/nm)’
-rr-	<i>kurru</i>	‘Yerukala language’
	<i>moturra</i>	‘to beat’
-ll-	<i>ūḍilla</i>	‘no house’
	<i>nīnalla</i>	‘not you’
-ḷḷ-	<i>keḷḷu</i>	‘money’
	<i>koḷḷi</i>	‘knife’
-vv-	<i>kevvu</i>	‘to watch’
	<i>puvvuga</i>	‘flowers’
-yy-	<i>ayya</i>	‘they’
	<i>seyya</i>	‘do’

3.5.3.2. Non-identical clusters (-C1 C2-)

Here are the Non-geminated or Non-identical consonant clusters [C1C2] for all the consonants with combinations of other possible consonants presented with examples.

/p/	-pɖ-	ipɖu	‘now’
	-pn-	tēpnā	‘to father’
	-pr-	abiprāyaṅla	‘opinions’
	-pv-	epvārakaṅga	‘when will come’
/b/	-bd-	nēbdi	‘true’
	-br-	nambra	‘our’
	-by-	byāṅkōru	‘in bank’
	-bt-	dubṭi	‘bed sheet’
/t/	-tk-	agetkīdu	‘crying (he)’
	-tm-	iravatmūḍu	‘twenty three’
	-tn-	itnaṅla	‘seeds’
	-tr-	yātrūḍu	‘whose house’
	-ts-	itsu	‘to sell’
	-tv-	iravatvombidi	‘twenty nine’
	-ty-	tāntya	‘Sorghum’
	-dp-	niṭpēru	‘your name’
/d/	-dk-	entiṇdkirdu	‘bring’
	-dg-	paṇḍga	‘festival’
	-dt-	maryādtili	‘with respect’
	-ds-	kaṇibūds	‘can’t see’
	-dr-	mōndram veraka	‘middle finger’
	-dm-	idmūgyādu	‘he is dumb man’
	-dn-	padnālu	‘fourteen’
	-dl-	ī bādlna	‘this problems’
	-dv-	ādvāṅkya	‘who will take’
	-dy-	udyōgam	‘job’
/ṭ/	-ṭp-	ikkōṭpiḍi	‘let it be’
	-ṭk-	ēṭkīdu	‘from where’
	-ṭg-	nōṭga	‘notes’
	-ṭr-	neṇṭrillā	‘no relatives’

	-ṭl-	<i>kaṭlu</i>	coats
	-ṭv-	<i>naṭvātkēraṅgō</i>	‘lesion to my words’
/d/	-ḍd-	<i>sonnoḍdu</i>	‘to tell’
	-ḍk-	<i>barri goḍkarri</i>	‘buffalo meat’
	-ḍg-	<i>iṇḍguṇḍigya</i>	‘if (he) thinks’
	-ḍt-	<i>kuḍtigāti</i>	‘drinking’
	-ḍc-	<i>oḍcu</i>	‘to break’
	-ḍs-	<i>dārumāniṇḍsu</i>	‘who said no’
	-ḍr-	<i>onḍrukannu</i>	‘one eye’
	-ḍm-	<i>poṇḍmakkalu</i>	‘wife and children’
	-ḍl-	<i>kaṇḍluku</i>	‘red gram’
	-ḍv-	<i>āsukunḍva</i>	‘get him/her’
	-ḍy-	<i>māniṇḍyā</i>	‘(he/she) said no’
/k/	-kb-	<i>nīkbākya</i>	‘owe you’
	-kt-	<i>nīktandigya</i>	‘if (I) give you’
	-kd-	<i>tandikdu</i>	‘I gave’
	-ks-	<i>drāksa</i>	‘grapes’
	-kṣ-	<i>sākṣi</i>	‘proof’
	-kr-	<i>keṭvokra</i>	‘you will spoil’
	-kl-	<i>paklūṭkōru</i>	‘next door’
	-km-	<i>ikmāti</i>	‘won’t stay’
	-kn-	<i>nāknalk gurtu</i>	‘I remember well’
	-kv-	<i>nalkvācci</i>	‘speak good’
	-ky-	<i>kuḍikyase</i>	‘not to drink’
/g/	-gk-	<i>ḍīgku</i>	‘down’
	-gp-	<i>agpikyākē</i>	‘make cry’
	-gt-	<i>bīgtōṭi</i>	‘lock’
	-gṭ-	<i>niṅgṭūḍ</i>	‘your house’
	-gr-	<i>ōgrōkilla</i>	‘not everyone’
	-gl-	<i>itanṅgla</i>	‘seeds’
	-gḷ-	<i>naṅḷku</i>	‘to us’
	-gm-	<i>agmātē</i>	‘wont cry’
	-gy-	<i>tingyāku</i>	‘(she) to eat’
/m/	-mp-	<i>sīmpaṇḍri karri</i>	‘guinea pig’

	-mb-	<i>tembi</i>	‘younger brother’
	-mk-	<i>myāka karti</i>	‘mutton curry’
	-mg-	<i>marramga</i>	‘trees (big)’
	-mc-	<i>īsamceḍi</i>	‘wild date tree’
	-ms-	<i>samsāram</i>	‘domestic life’
/n/	-nt-	<i>dēvurantarālū</i>	‘of god’
	-nd-	<i>vandike</i>	‘to come’
	-nḍ-	<i>ronḍo</i>	‘two’
	-nk-	<i>sinnkeru</i>	‘boy’
	-ng-	<i>ōngo</i>	‘go’
	-nḍ-	<i>aṇḍaṭṭu</i>	‘as said’
	-nḷ-	<i>aṇḷu</i>	‘five’
	-ns-	<i>nīnsansārya</i>	‘your domestic life’
	-nr-	<i>sonnra</i>	‘(you) tell’
	-ny-	<i>sinnya</i>	‘children’
/ñ/	-ñk-	<i>vāñkyūoḍu</i>	‘(while coming) bring it’
	-ñg-	<i>niṅga</i>	‘your’
	-ñc-	<i>ceñce</i>	‘bag’
/ṇ/	-ṇḍ-	<i>poṇḍu</i>	‘wife’
	-ṅg-	<i>vāṅgō</i>	‘please come’
/l/	-lp-	<i>kalpunike</i>	‘to mix’
	-lt-	<i>rennāltuṇḍu</i>	‘from two days’
	-lk-	<i>nalkilla</i>	‘not good’
	-lg-	<i>mēlgunḍiru</i>	‘stay awake’
	-ks-	<i>kōkseḍi</i>	‘bamboo tree’
	-lm-	<i>baṭṭe menelmele</i>	‘on the cloth’
	-lt-	<i>kanyālt</i>	‘words’
	-ly-	<i>kalyāṇaponnu</i>	‘bride’
/ḷ/	-ḷy-	<i>kaḷyanapolla</i>	‘married couple’
/s/	-st-	<i>pustakam</i>	‘book’
	-sk-	<i>ask</i>	‘their’
	-sg-	<i>rāsgunṭa</i>	‘While writing’
	-sṭ-	<i>pōsṭkōru</i>	‘in post office’
/r/	-rd-	<i>berdu</i>	‘elder’

	-rt-	<i>karti</i>	‘curry’
	-rk-	<i>dorkāku</i>	‘will find’
	-rg-	<i>pergule</i>	‘behind’
	-rc-	<i>kurcu</i>	‘gave’
	-rj-	<i>tirju</i>	‘turn’
	-rm-	<i>carmam</i>	‘skin’
	-rs-	<i>kurso</i>	‘drank’
	-rl-	<i>ekkōdarle</i>	‘long distance’
	-rv-	<i>aḍḍervāṅgō</i>	‘come all’
	-ry-	<i>ōkrya</i>	‘will go’
/v/	-vr-	<i>dēvru</i>	‘god’
/y/	-yd-	<i>kāydan</i>	‘paper’
	-yp-	<i>nāypaṭa mīnu</i>	‘a type of fish look like dog’

3.5.4. Medial three consonant clusters

Yerukala is not rich in three consonant sequence clusters but mostly they occur intervocalically. There are two types of consonant clusters having the canonical forms in the medial level. They are : [1] C1 C1 C2 and [2] C1 C2 C3

3.5.4.1. C1 C1C2 type clusters

-kky-	<i>ikkyaku</i>	will live
-jjy-	<i>sajjya</i>	‘pearl millet’
-ccg-	<i>eccgākīdu</i>	‘it is warm’
-nny-	<i>sinny</i>	‘children’

3.5.4.2. C1 C2 C3 type of clusters

-mbr-	<i>nambru</i>	‘we (Incl)’
-str-	<i>eristroṭṭi</i>	‘rice roti’
-ndk-	<i>vandki</i>	‘got it’
-ryr-	<i>kvaryra</i>	‘foxtail millet’
-ṇdr-	<i>oṇḍravmēlu</i>	‘a little better’
-ngy-	<i>tingyādu</i>	‘eat (Pl.m/nm)’
-ndr-	<i>mōndram</i>	‘ring’

-ṇṭr-	<i>neṇṭranglē</i>	‘relatives’
-ṇgy-	<i>tiṇgyasu</i>	‘not eat’
-ṇḍs-	<i>dārumāniṇḍsu</i>	‘who said no’
-mbk-	<i>tembkīda</i>	‘do you have younger brother’
-ḍtg-	<i>eḍtguṇḍvā</i>	‘get it’
-ndy-	<i>pandyangali</i>	‘bet’
-ṇgy-	<i>tingyādu</i>	‘(you) may eat’
-ndr-	<i>mōndram</i>	‘ring’
-ṇṭr-	<i>neṇṭra</i>	‘relative’
-ndg-	<i>sendga</i>	‘will do’
-ṇgt-	<i>niṇḡta</i>	‘yours’
-ṇgl-	<i>abiprāyaṅla</i>	‘opinions’

3.5.5. Classification of two consonant clusters

From the point of view of their constituent elements, the two consonant clusters can be classified into

- (i) Obstruent + Obstruent (O+O)
- (ii) Sonorant + Sonorant (S+S)
- (iii) Obstruent + Sonorant (O+S)
- (iv) Sonorant + Obstruent (S+O)

3.5.5.1.

(i). Obstruent + Obstruent (O + O)

	C2	p	b	t	d	ʈ	ɖ	c	j	k	g	s	ʃ
C1													
p		pp	-	-	pd	-	-	-	-	-	-	-	-
b		-	bb	bt	bd	-	-	-	-	-	-	-	-
t		-	-	tt	-	-	-	-	-	tk	-	ts	-
d		dp	-	dt	dd	-	-	-	-	-	-	ds	-
ʈ		ʈp	-	-	-	ʈʈ	-	-	-	ʈk	ʈg		
ɖ		-	-	ɖt	-	-	ɖɖ	ɖc		ɖk	ɖg	ɖc	
c		-	-	-	-	-	-	cc	-	-	-	-	-
j		-	-	-	-	-	-	-	jj	-	-	-	-
k		-	kb	kt	kd	-	-	-	-	kk		ks	kʃ
g		gp		gt		gʈ	-	-	-	-	gg	-	-
s		-	-	-	-	-	-	-	-	-	-	ss	-
ʃ		-	-	-	-	-	-	-	-	-	-	-	-

Table-4.3.4.1: Consonant Clusters Combination of Obstruent + Obstruent

3.5.5.2.

(ii) Sonorant + Sonorant (S + S)

	C2	m	n	ɳ	ɳ̐	r	l	v	ɹ	y
C1										
m	-	mm	-	-	-	-	-	-	-	-
n	-	-	nn	-	-	nr	-	-	-	ny
ɳ	-	-	-	-	-	-	-	-	-	-
ɳ̐	-	-	-	-	-	-	-	-	-	-
r	-	rm	-	-	-	rr	-	rv	-	ry
l	-	lm	-	-	-	rl	ll	-	-	-
v	-	-	-	-	-	-	-	vv	-	-
ɹ	-	-	-	-	-	-	-	-	ɹɹ	-
y	-	-	-	-	-	-	-	-	-	yy

Table:4.3.4.2. Consonant Clusters Combination of Sonorant + Sonorant

3.5.5.3.

(iii) Obstruent + Sonorant (O +S)

	C2	m	n	ɲ	ɳ	r	l	v	ɭ	y
C1										
p		-	pn	-	-	pr	-	pv	-	-
b		-	-	-	-	br	-	-	-	by
t		tm	tn	-	-	tr	-	tv	-	ty
d		dm	dn	-	-	dr	dl	dv	-	dy
ɸ		-	-	-	-	ɸr	ɸl	ɸv	-	-
ɸ		ɸm	-	-	-	ɸr	ɸl	ɸv	-	ɸy
c		-	-	-	-	-	-	-	-	-
j		-	-	-	-	-	-	-	-	-
k		km	kn	-	-	kr	kl	kv	-	ky
g		gm	-	-	-	-	gl	-	gɭ	gy
s		-	-	-	-	-	-	-	-	-
ʃ		-	-	-	-	-	-	-	-	-

Table:4.3.4.3. Consonant Clusters Combination of Obstruent + Sonorant

3.5.5.4.

(iv) Sonorant + Obstruent (S +O)

	C2	p	b	t	d	ɸ	ɸ	c	j	k	g	s	ʃ
C1													
m		mp	mb	-	-	-	-	mc	-	mk	-	ms	-
n		-	-	nt	nd	nɸ	nɸ	-	nj	-	ng	ns	-
ɲ		-	-	-	-	-	-	-	-	-	ɲg	-	-
ɳ		-	-	-	-	-	-	ɳc	-	ɳk	ɳg	-	-
r		rm	-	rt	rd	-	-	-	rj	rk	rg	-	-
l		lm	-	lt	-	-	-	lc	-	lk	lg	-	-
v		-	-	-	-	-	-	-	-	-	-	-	-
ɭ		-	-	-	-	-	-	-	-	-	-	-	-
y		-	-	-	-	-	-	-	-	-	-	-	-

Table:4.3.4.4. Consonant Clusters Combination of Sonorant + Obstruent

A study on the above charts would enable us to make certain generalizations about the distribution of the consonant classes as well as of individual consonants.

Out of the 21 consonantal phonemes of *Yerukala*, 12 are obstruent and 9 are sonorant. If every consonant in the system is combined with each other consonants, there would be a total number of $(21 \times 21) = 441$ consonant clusters in *Yerukala*. A comparison of the actual clusters with the possible for each of the four classes of combination of consonants, the actual consonants and possible clusters are set up for comparative purpose followed as (O= Obstruent and S= Sonorent).

S.No	Type	Possible Clusters	Actual Clusters
1	Obstruent + Obstruent	$12 \times 12 = 144$	35
2	Sonorant + Sonorant	$9 \times 9 = 81$	14
3	Obstruent + Sonorant	$12 \times 9 = 108$	34
4	Sonorant + Obstruent	$9 \times 12 = 108$	27
		Total = 441	110

Table:4.3.4.5. Possible and Actual Clusters

This shows that the consonant clusters 1 and 4 are more numerous than 2 and 3 type clusters.

3.6. Syllabic Structure

Like many other Dravidian languages *Yerukala* too has both closed and open syllables which in range from mono-syllable to tetra syllable.

3.6.1. Syllable

A Syllable is considered as a minimal unit of the phonological structure of the word. A word may consist of one or more syllables. A syllable is characterized as a sequence of phonemes with one peak of sonority. In each syllable, the vowel has the peak of sonority. A vowel may be followed or processed by one or more consonants. A single vowel between two consonants is called “onset” when it goes with the second vowel. When there are two consonants between two vowels, the consonant which goes with the first vowel is “coda”. The syllable is open when the vowel is the final segment and it is closed/checked when the final segment is consonant/semivowel.

Every syllable in *Yerukula* language has a vowel (short or long) as its peak. For the analysis of the syllable, the words are classified into five, i.e. monosyllabic, disyllabic, tri-syllabic, tetra-syllabic and pent-syllabic forms.

3.6.1.2. Monosyllable

Like other many Dravidian languages, monosyllabic morphemes are very common. Even a vowel can be a syllable or word in the language. Majority of the range have the CV pattern. In *Yerukala* VC pattern can also found. Here C represents Consonant and V represents Vowel.

3.6.1.2.1. Open Syllable

V:	<i>ā</i>	‘that’
V:	<i>ī</i>	‘this’
CV:	<i>vā</i>	‘come’
CV:	<i>pō</i>	‘go’
CV:	<i>nī</i>	‘you’
V:C	<i>ōg</i>	‘go’

3.6.1.2.2. Close Syllable

CV:C	<i>pāy</i>	‘side’
CV:C	<i>kēr</i>	‘ask’
CVC	<i>koy</i>	‘to cut’
VCCC	<i>attk</i>	‘that’s why’
CVCC	<i>gurt</i>	‘remember’
CVC	<i>niṭ</i>	‘your’

3.6.1.3. Di-syllabic

The Di-syllabic words are of open or close. The pattern of open and close disyllabic words is illustrated as in the following.

3.6.1.3.1. Open Syllable

VCV	<i>adu</i>	‘he/she’
V:CV	<i>āru</i>	‘six’
VCCV	<i>iṇḍu</i>	‘and’
CV:CV	<i>nānu</i>	‘I’
CVCV	<i>beru</i>	‘big’

VCCV:	<i>innā</i>	‘more’
CVCCV	<i>sonnra</i>	‘to say’
CV:CCV	<i>nōṭga</i>	‘notes’
CV:CCV:	<i>sēndgō</i>	‘do it’
CV:CCCV:	<i>vāṇkyō</i>	‘take it’
CVCCCV	<i>vandki</i>	‘came’
CCVCCCV	<i>kvaryra</i>	‘foxtail millet’

3.6.1.3.2. Close Syllable

CVCCV:C	<i>nalnāl</i>	‘good’
CVCCV:CC	<i>kanyālt</i>	‘weddings’
CV:CVC	<i>sāyam</i>	‘help’
V:CCV:C	<i>āspār</i>	‘finished see’
CV:CCV:C	<i>vāṭkāl</i>	‘years’
CVCCV:C	<i>kuḍtūd</i>	‘give it’
CVCCV:C	<i>sonnāv</i>	‘tell me’
CVCCCV:C	<i>voṇḍvāt</i>	‘one word’
CV:CCVCC	<i>nīnmast</i>	‘so you’
CVCCV:C	<i>keṭṭōk</i>	‘spoil’

3.6.1.4. Tri-syllabic

Tri-syllabic words are also found in the language. The tri-syllabic words are open and close. The availability of tri-syllabic words can be described in the following section.

3.6.1.4.1. Open Syllable

VCVCV	<i>erisi</i>	rice
VCCVCCV	<i>edkarri</i>	ox meat
VCCV:CV	<i>eppōdu</i>	When
V:CVCCV:	<i>ēdanna</i>	anyone
VCCV:CV	<i>ikmāṭi</i>	won’t (1Sg.m/nm)
V:CVCCV	<i>ētanna</i>	anywhere
CVCCVCV	<i>muppidi</i>	thirty
CV:CCV:CCV:	<i>tārmāṭyā</i>	give!(question)
CV:CVCV	<i>kēruku</i>	to child

CV:CCVCCV:	<i>vāccuṭvā</i>	Talk and come (2Sg.M)
CVCCVCCV	<i>keṭvokra</i>	will spoil (2pl.m/nm)
CVCCV:CCV	<i>niṅgāvku</i>	to your father
CV:CCVCCCV:	<i>nīkvandikī</i>	you got it
CVCCCCV:CCV:	<i>sendkīrya</i>	did you do (2pl.m/nm)
CV:CCVCCCCV	<i>pātkakya</i>	Did you see (2pl.m/nm)

3.6.1.4.2. Close Syllable

CVCVCV:CC	<i>kanibūds</i>	don't be seen
CVCCV:CCV:C	<i>naṭvātkēr</i>	listen to me
CV:CV:CCV:C	<i>nānūṭkōr</i>	I am at home
CVCCV:CV:C	<i>nallādās</i>	good happened (all)
CVCCV:CCV:C	<i>keṭṭāypār</i>	look at bad people
CVCCVCVC	<i>mandamus</i>	'thick'

3.6.1.5. Tetra Syllabic

Tetra syllabic words are rare in the *Yerukala* language. Only open class words are found and no close class words. The available tetra-syllabic words are described in the following sections.

3.6.1.5.1. Open Syllable

VCCVCVCCV	<i>eccuguṇḍu</i>	keep on
VCCV:CV:CV	<i>andākīdu</i>	What you have?
V:VVCVCCCCV	<i>āsukuṇḍvā</i>	get her and come
CVCCVCV:CV	<i>tandudāre</i>	will give (1Sg.m/nm)
VCCVCCV:CV:	<i>agpikyākē</i>	will make cry (1Sg.m/nm)
CV:CV:CCV:CV:	<i>vātēsmāṭe</i>	Won't talk (1Sg.m/nm)
VCCV:CCV:CCV	<i>ettērmāḍdu</i>	Won't bring (3Sg.M)
CVCCV:CCV:CV	<i>paklūṭkōru</i>	in neighbour house
CVCCV:CVCCV:	<i>sottōgambā</i>	Let's die

3.6.1.6. Penta Syllabic

Penta syllabic words are very rarely found in the language. Only open class words are available as listed in the bellow section.

3.6.1.6.1. Open Syllable

CVCCV:CVCV:CV	<i>niṭkīyikōru</i>	‘in your hands’
CVCVCCV:CVCV:	<i>motikyākine</i>	‘i will beat (make you)’
CVCVCVCCV:CV	<i>kalisigyāre</i>	‘i will meet’
CV:CVCV:CVCV	<i>vāramāḍadu</i>	‘i can’t’
CV:CV:CVCCVCCV	<i>kēkāndigya</i>	‘if not lesion’
CVCVCVCCV:CCV:	<i>saduvikyākkē</i>	‘i will (make) read’
CVCCVCVCCVCCV	<i>tappugindigya</i>	‘if there are mistakes’
CVCVCV:CCV:CV	<i>varigōgmāna</i>	‘don’t fall asleep’

3.6.1.7. Poly Syllable

Poly Syllabic words are also available in the language, which are open class words, as listed in the below section.

CV:CV:CVCCV:CCV:CV:	<i>vātēsikkyārmāṭē</i>	‘do not speak (I)’
CVCVCVCCVVCV:CV	<i>kuḍipikkimāṭi</i>	‘made (him) drink’
CVCCVCVCCVCCVVCV	<i>keccikakraṅgala</i>	‘are you learning’

3.7. Conclusion

To sum up, *Yerukala* has the common Dravidian ten vowel phonemes including five short and five long vowels. Previous literature on *Yerukala* says that 20 consonant phonemes, but in the present study 21 consonant phonemes are found. The language has vowel distribution like initial, medial and final position. The language has consonant sequences ranging from two to three in which two consonant clusters are more frequent. Among two consonant clusters sonorant+obstruent pattern is more frequent than the other patterns. Syllables in *Yerukala* range from mono to polysyllable.

CHAPTER - 4

MORPHOPHONEMICS

4.0. Introduction

In this chapter we study the interaction between morphological and phonological processes and how these two factors affect each other. Morphological analysis often involves an attempt to a given series of formal rules that successfully predict the regular sound changes occurring in the morpheme of a given language.

4.1. Morphophonemic Rules

These morphophonemic rules or morphological processes which are also called *Sandhi* in traditional grammar account for the change in the phonological content of morphemes so that they can adapt to different grammatical functions. See the below-mentioned plural suffix markers which are also allomorphs.

$$1. \emptyset \rightarrow \emptyset / - \begin{cases} ga \\ m\bar{a}ru \\ ya \\ lu \end{cases}$$

N pl. \rightarrow N stem + -ga, -*māru*, -ya and -lu.

In the following plural formation of noun stem followed by the plural suffixes /-ga/, /-*māru*/, /-ya/, and /-lu/, there is no change occurred in the sandhi. The class features are given in the following cases as they are presented below with their noun stems.

<i>Yerukala</i>		Sandhi	Lost	Replace	Gloss
<i>soyyiga</i>	\rightarrow	<i>soyyi+ga</i>	\emptyset	\emptyset	‘ears’
<i>verkaga</i>	\rightarrow	<i>verka+ga</i>	\emptyset	\emptyset	‘fingers’
<i>moguruga</i>	\rightarrow	<i>moguru+ga</i>	\emptyset	\emptyset	‘hairs’
<i>mūkuga</i>	\rightarrow	<i>mūku+ga</i>	\emptyset	\emptyset	‘ears’
<i>tembimāru</i>	\rightarrow	<i>tembi+māru</i>	\emptyset	\emptyset	‘brothers (younger)’
<i>akkamāru</i>	\rightarrow	<i>akka+māru</i>	\emptyset	\emptyset	‘sisters (elder)’

<i>āvamāru</i>	→	<i>āva+māru</i>	Ø	Ø	‘fathers’
<i>attamāru</i>	→	<i>atta+māru</i>	Ø	Ø	‘aunts’
<i>kīya</i>	→	<i>ki+ya</i>	Ø	Ø	‘hands’
<i>koḍaya</i>	→	<i>koḍa+ya</i>	Ø	Ø	‘bellies’
<i>sinnayya</i>	→	<i>sinnay+ya</i>	Ø	Ø	‘boys’
<i>kyēdaya</i>	→	<i>kyēda+ya</i>	Ø	Ø	‘donkeys’
<i>karculu</i>	→	<i>karcu+lu</i>	Ø	Ø	‘expenses’
<i>pūnalū</i>	→	<i>pūna+lu</i>	Ø	Ø	‘cats’
<i>muṭṭalu</i>	→	<i>muṭṭa+lu</i>	Ø	Ø	‘eggs’

In the above examples there is no change occurred on the root or stem and nothing is replaced from the suffix when sandhi happened. The root word is directly followed by the plural marker /-ga/, /-māru/ and /-ya/ which are allomorphs for plural suffix in *Yerukala* language.

$$2. u \rightarrow \emptyset / - \begin{cases} m\bar{a}ru \\ lu \\ \bar{e}ru \end{cases}$$

The final vowel /-u/ of the root is dropped when it is followed by the plural markers /-māru/, /-lu/ and /-ēru/ in the sandhi formation.

<i>Yerukala</i>		Sandhi	Lost	Replace	Gloss
<i>ponḍmāru</i>	→	<i>ponḍu + māru</i>	<i>u</i>	Ø	‘wives’
<i>pērlu</i>	→	<i>pēru + lu</i>	<i>u</i>	Ø	‘names’
<i>anjēru</i>	→	<i>anju + ēru</i>	<i>u</i>	Ø	‘five persons’

3. V1 → Ø

The final vowel of the stem /i/ is lost and nothing is replaced.

<i>Yerukala</i>		Sandhi	Lost	Replace	Gloss
<i>jējāva</i>	→	<i>jēji + āva</i>	<i>i</i>	Ø	‘grandparents’
<i>jējamma</i>	→	<i>jēji + amma</i>	<i>i</i>	Ø	‘great grandmother’

The final vowel of the stem /-i/ is lost when it is followed by plural marker /-ga/.

<i>kākāyaga</i>	→	<i>kākāyi+ga</i>	<i>i</i>	Ø	‘crows’
<i>vāyga</i>	→	<i>vāyi+ga</i>	<i>i</i>	Ø	‘mouths’

4. u → a/- {-ya and -ga}

The final vowel of the stem /-u/ is replaced with /-a, -ā/, when it is followed by the plural suffix /-ya/ and /-ga/.

<i>Yerukala</i>		Sandhi	Delete	Add	Gloss
<i>kollaya</i>	→	<i>kollu+ya</i>	<i>u</i>	<i>a</i>	‘knives’
<i>kurraya</i>	→	<i>kurru+ya</i>	<i>u</i>	<i>a</i>	‘Yerukalas’
<i>muttaga</i>	→	<i>muttu+ga</i>	<i>u</i>	<i>a</i>	‘eggs’
<i>berāya</i>	→	<i>beru+ya</i>	<i>u</i>	<i>ā</i>	‘elders’

5. i,u → $\begin{Bmatrix} a \\ a \end{Bmatrix}$ /- {-ya}

The final vowel of the stem /-i/ and /-u/ is replaced with /-a/, when it is followed by plural suffix /-ya/.

<i>Yerukala</i>		Sandhi	Delete	Add	Gloss
<i>kurjjaya</i>	→	<i>kurjji+ya</i>	<i>i</i>	<i>a</i>	‘chairs’
<i>beraya</i>	→	<i>beru+ya</i>	<i>u</i>	<i>a</i>	‘elders’

6. m → Ø/- {-nga}

The final consonant of the stem /-m/ is lost and followed by the plural suffix /-nga/ in the sandhi construction.

<i>Yerukala</i>		Sandhi	Delete	Add	Gloss
<i>gaḍḍaṅga</i>	→	<i>gaḍḍam + nga</i>	<i>m</i>	Ø	‘beards’
<i>marāṅga</i>	→	<i>maram + nga</i>	<i>m</i>	Ø	‘trees’
<i>pagāṅga</i>	→	<i>pagam + nga</i>	<i>m</i>	Ø	‘fruits’

<i>nerrāṅga</i>	→	<i>nerram + ṅga</i>	<i>m</i>	<i>Ø</i>	‘nerves’
<i>mārdāṅga</i>	→	<i>mārdam + ṅga</i>	<i>m</i>	<i>Ø</i>	‘months’
<i>kegāṅga</i>	→	<i>kegam + ṅga</i>	<i>m</i>	<i>Ø</i>	‘necks’
<i>bujāṅga</i>	→	<i>bujam + ṅga</i>	<i>m</i>	<i>Ø</i>	‘shoulders’
<i>abiprayāṅga</i>	→	<i>abiprayam + ṅga</i>	<i>m</i>	<i>Ø</i>	‘opinions’

7. o → a/- {ṅga}

The final vowel of the stem /-o/ is replaced with /-a/ when it is followed by the plural suffix /-ṅga/.

<i>Yerukala</i>		Sandhi	Delete	Add	Gloss
<i>mogaṅga</i>	→	<i>mogo + ṅga</i>	<i>o</i>	<i>a</i>	‘faces’
<i>regaṅga</i>	→	<i>rego + ṅga</i>	<i>o</i>	<i>a</i>	‘bloods’

8. ḍi → l/- {^{lu}_{la}

A short vowel /-i/ is lost before the plural /-lu/. Single /-ḍ/ preceded by a vowel become /-l/ before plural /-u/. The final vowel of the stem /-ḍi/ becomes /-l/ before plural suffix /-lu/ and /-la/.

<i>Yerukala</i>		Sandhi	Delete	add	Gloss
<i>guḷḷu</i>	→	<i>guḍi + lu</i>	<i>ḍi</i>	<i>lu</i>	‘temples’
<i>ceḷḷa</i>	→	<i>ceḍi + la</i>	<i>ḍi</i>	<i>la</i>	‘trees’

9. $\begin{Bmatrix} l \\ d \end{Bmatrix} r \rightarrow l/\emptyset \dots V+lu$

Single /-l/, /-r/, (apical consonants) and /-d/ preceded by a vowel /-u/, become /-l/ before plural /-lu/;

<i>Yerukala</i>		Sandhi	delete	add	Gloss
<i>kālḷu</i>	→	<i>kālu + lu</i>	<i>u</i>	<i>l</i>	‘legs’
<i>gōḷḷu</i>	→	<i>gōru + lu</i>	<i>u</i>	<i>l</i>	‘nails’
<i>peduḷḷu</i>	→	<i>pedu + lu</i>	<i>u</i>	<i>l</i>	‘eyes’

CHAPTER-5

MORPHOLOGY

5.0 Introduction to Morphology

A word is a combination of sounds that obey the grammatical rules of that language, which obtain meaning when in category. Languages contain words that are free in space, which are used in a context to attain meaning. The basic study of words of any language and explaining the linguistic content of it is nothing but Morphology. Morphology is the study of words. Morph, can be referred to as a minimal meaningful unit. A word or morph is made up of one or more morphemes, which are the smallest units containing linguistic information like parts of speech category, tense, case and morphophonemic information etc. These morphemes are made up of one or more phonemes, which are the smallest linguistic units of any language. The above defined morphemes follow morpho-syntactic rules, which are locally referred to as sandhi rules, to combine a meaningful word. Morphology is the study of words in isolation from the context.

The study of identifying the smallest units of a word which are called morphemes using morpho-syntactic rules and extracting linguistic information for better understanding, this study is called Morphological Analysis. The reverse of the above mentioned process is referred to as Morphological Generation. Whenever a new word enters into language, they follow this generation process to generate all other word forms for usage. Morphological analysis helps us to understand syntactic, ontological information hidden in the words in isolation.

5.1. Classification of Morphology

The study is broken down into Noun Morphology and Verb Morphology. Words of a language are classified as inflected (open) and uninflected (closed) form classes. The open form classes are nouns, adjectives, verbs and adverbs. Whereas closed classes are there whose membership is fixed or limited; new lexicons are not regularly added. The closed category lexicons consist of category pronouns, conjunctions, post positions, interjections, vocatives and particles. They are functional elements in the language.

All the open-class lexical elements follow basic form criteria. They are (1) whether a particular form class is infected, (2) what function a form class has in a grammatical structure (3), which dependent does it take as the head of that grammatical structure and (4) what characteristic lexical morphology does it have to isolate it from other form class. In the following section, all these form criteria are checked with lexical elements and categorized into different classes of infected and uninfected forms of class. A detailed description of *Yerukala* Language Morphology is bellowed with each category of lexical elements and their infected categories.

5.2 NOUN MORPHOLOGY

5.2.1 Noun

Nouns can be defined as those forms which inflect for numbers (singular vs plural) primarily and also take case and case affixes. Nouns do not inflect for gender but belong directly to a determined or undetermined gender class. A noun form consists of a nucleus called stem/root with or without peripheral material. A new stem denoting human beings distinguish gender morphologically by the addition of respective marks. As it was mentioned in 4.1 Nouns belongs to open class. New entities can be added to the list. Whenever a new element is added, all its forms are generated using the grammatical rules of that language. A detailed study is done on these rules in the following section

5.2.2 Structure of Noun

A noun consists of a nucleus called a stem and its nearest complete form may be called a root, which may optionally be accompanied by one more inflection or derivative affixes. A noun of *Yerukala* may inflect with **gender, number, case and case marker** (some time they come as post position) and also with clitic as shown below.

{Stem of noun} + {Person+Number (sg/pl)+Gender} + {case direct/oblique}
+ {case markers} + {clitic}

A detail description of the inflection are discussed in the following sections.

5.2.2.1 Gender

Many languages of the world have gender as a grammatical category. Some may show overtly with morphemes and some do not. Some languages may show biological gender with ontological features and some show with grammatical gender. The grammatical gender system is a specific form of noun class system, where nouns are assigned with gender categories that are often not related to their real-world qualities. On contrast to this, gender is an ontological feature which shows their biological gender. General gender features are Masculine, Non-Masculine, Animate, In-animate, +/- Male. There is a detailed study of each and every feature to identify the presence of the above mention gender features. After a detailed study of *Yerukala* Noun class, gender system is described in the following sections.

5.2.2.2. Masculine

Yerukala language has morphemes which overtly denote grammatical gender sometimes. Some of the morphemes which denotes masculine gender in *Yerukala* are /-m/, /-um/, /-am/, /-nam/, /-gānu/, /-ḍu/, /-an/, /-ayi/. A close examination is conducted on each case of it in the below sections.

5.2.2.3. Masculine Gender Markers: Prefixes

While forming compound nouns *Yerukala* noun takes gender markers overtly. As shown below.

(i) *meru-* occurs with the stem

<i>meru-</i>	<i>+magum</i>	<i>merumagum</i>	‘son-in-law’
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(ii) *āmbala-* occurs with the stem

<i>āmbala-</i>	<i>+pulla</i>	<i>āmbalapulla</i>	‘boy’
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5.2.2.4. Suffixing Gender Markers

(i) *-um* occurs with the stem

<i>mag</i>	<i>+um</i>	<i>magum</i>	‘son’
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(ii) *-um* occurs with the stem

<i>gōvāḍ</i>	<i>+um</i>	<i>gōvāḍam</i>	‘bride groom’
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(iii) -*am* occurs with the stem of the class

pēt+am *pētam* ‘grandson’

(iv) -*am* occurs with the stem

munipēt+am *munipētam* ‘great grandson (SoSoSo)’

(v) -*am* occurs with the stem

snēdakār+am *snēdakāram* ‘male friend’

(vi) -*āḍu* occurs with the stem

macc+āḍu *maccāḍu* ‘uncle (WeB, WyB)’

(vii) -*āḍu* occur with the stem

cākal+āḍu *cākalōḍu* ‘washerman’

(viii) -*avam* occurs with the stem

kul+avam *kulavam* ‘yerukula man’

(ix) -*anam* occurs with the stem

mecc+anam *meccanam* ‘brother-in-law (HyB)’

(x) -*an* occur with the stem

mandragār+an *mandragāran* ‘magician (man)’

(xi) -*gānu* occur with the stem

sōvāsa+gānu *sōvāsagānu* ‘male friend’

(xx) -*ḍu* occur with the stem

viyyanku+ḍu *viyyankuḍu* ‘father of one’s son-in-law or daughter-in-law’

venkaṭespar+ḍu *venkaṭesparḍu* ‘lord venkaṭeswara’

(xxi) -*pulla* occur with the stem

kaḷyāna+pulla *kaḷyānapulla* ‘bridegroom’

(xxii) -*pāyam* occur with the stem

kyā+pāyam *kyāpāyam* ‘old man’

5.2.2.5. Non-Masculine or Feminine

The morphemes which denotes feminine gender in *Yerukala* language are /-a/, /-i/, /-si/, /-gatti/, /-ba/, /-rālu/.

- (i) *-a* occur with the stem. *mag + a*, noted in ‘The *Yerukala* Language’ by Chinnam Rajaram 2010.

<i>mag+a</i>	<i>maga</i>	‘daughter’
<i>meri+maga</i>	<i>merimaga</i>	‘daughter-in-law’

- (ii) *-i* occur with the stem

<i>pēt+i</i>	<i>pēti</i>	‘grand gaughter’
<i>muni +pēti</i>	<i>munipēti</i>	‘daughter’s daughter’s daughter (DDD)’

- (iii) *-si* occurs with the stem

<i>kula+si</i>	<i>kulasi</i>	‘wife /Yerukula women’
<i>taṅg+si</i>	<i>taṅgasi</i>	‘younger sister’

- (iv) *-inci* occurs with the stem

<i>macc+inci</i>	<i>maccinci</i>	‘sister-in-law (HeSi, SieD, SiyD, WySi)’
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- (v) *-ti* occurs with the stem

<i>kunṭikālu+vārti</i>	<i>kunṭikāluvārti</i>	‘handicapped women’
<i>cākala+vārti</i>	<i>cākalavārti</i>	‘washerwomen’

- (vi) *-rālu* occurs with the stem

<i>viyyanku+rālu</i>	‘mother of one’s son-in-law or Daughter-in-law’
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- (vii) *-mba* occurs with the stem

<i>kyā+mba</i>	<i>kyāmba</i>	‘old women’
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- (viii) *-ponnu* occurs with the stem

<i>kaḷyāna+ponnu</i>	<i>kaḷyānaponnu</i>	‘bride’
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- (ix) *-gatti* occurs with the stem

<i>sōvāsa+gatti</i>	<i>sōvāsagatti</i>	‘female friend’
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5.2.2.6. Prefixes

- (i) *meri-*occurs with the stem

<i>meri- +maga</i>	<i>merimaga</i>	‘gaughter-in-law’
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- (ii) *pōṭa-* occurs with the stem

<i>pōṭa- +pulla</i>	<i>pōṭapulla</i>	‘girl’
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5.2.2.7. Observations of the above gender suffixes

Yerukala language gender system is two ways. Masculine and Feminine in **animate** and Masculine and Non-masculine in **in-animate** category of ontology. Overt marking can be found in some cases. *Yerukala* has both prefix and suffix gender markers while forming the compounds. These gender markers participate in agreement with predicate at subject-object agreement and also with modified-modifier agreement.

5.3. Number

Like all other Dravidian Languages *Yerukala* also has two-way number system. Singular and Plural. All nouns are defined by singular and with the help of suffixes for plural forms. Gender and Number are intermixed in the given data. These markers are usually occurred at the end of the stem, sometime they occur as prefixes. Morpho-phonemic changes are observed when these suffixes are added to the stem. In the process of analysis, different type of plural markers are encountered. They are as follows /-ga/, /-māru/, /-ya/, /-māruga/, /-lu/, /-ŋga/, /-l̥u/, /-la/ and /-ru/. The exception in the language is the first and second person pronouns which are distinguished only for number and person but not for the gender.

Plurals: /-ga/, /-māru/, /-ya/, /-māruga/, /-lu/, /-ŋga/, /-l̥u/, /-la/ and /-ru/

5.3.1. Plurals that are formed by the addition /-ga/

The Plural marker of **-ga** in *Yerukala* classified into three domains, viz., body parts, plants and trees and inanimate things.

5.3.1.1. Body parts

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>soyyi</i>	‘ear’	<i>soyyiga</i>	‘ears’
<i>mūk/u</i>	‘nose’	<i>mūkuga</i>	‘noses’
<i>pellu</i>	‘teeth’	<i>pelluga</i>	‘tooth’
<i>vāy</i>	‘mouth’	<i>vāyga</i>	‘mouths’
<i>varugu</i>	‘stomach’	<i>varuguga</i>	‘stomach’
<i>kāl</i>	‘leg’	<i>kālga</i>	‘legs’

<i>kannu</i>	‘eye’	<i>kannuga</i>	‘eyes’
<i>gōru</i>	‘nail’	<i>gōruga</i>	‘nails’
<i>veraka</i>	‘finger’	<i>verakaga</i>	‘fingers’
<i>kīy</i>	‘hand’	<i>kīyga</i>	‘hands’
<i>moguru</i>	‘hair’	<i>mogaruga</i>	‘hairs’
<i>neram</i>	‘nerve’	<i>neramga</i>	‘nerves’

5.3.1.2. Plants and Trees

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>marram</i>	‘big tree’	<i>marramga</i>	‘big trees’
<i>pilangāyi marram</i>	‘tamarind tree’	<i>pilangāyi marramga</i>	‘tamarind trees’
<i>īsamceḍi</i>	‘wild date tree’	<i>īsamceḍiga</i>	‘wild date trees’
<i>kōlseḍi</i>	‘bamboo tree’	<i>kōlseḍiga</i>	‘bamboo trees’

5.3.1.3. Inanimate Things

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>kāydan</i>	‘paper’	<i>kāydanga</i>	‘papers’
<i>keḷḷu</i>	‘money’	<i>keḷḷuga</i>	‘money’
<i>chepu</i>	‘slipper’	<i>chepuga</i>	‘slippers’
<i>serupu</i>	‘slipper’	<i>serupuga</i>	‘slippers’
<i>gejja</i>	‘bell’	<i>gejjaga</i>	‘bells’
<i>gāju</i>	‘bangle’	<i>gājuga</i>	‘bangles’
<i>koḷḷi/kōlu</i>	‘knife’	<i>koḷḷiga/kōluga</i>	‘knives’

5.3.1.4. Animals

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>māḍu</i>	‘cow’	<i>māḍuga</i>	‘cows’
<i>nāyi</i>	‘dog’	<i>nāyiga</i>	‘dogs’
<i>pāmbu</i>	‘snake’	<i>pāmbuga</i>	‘snakes’
<i>minu</i>	‘fish’	<i>minuga</i>	‘fishes’
<i>kunju</i>	‘bird’	<i>kunjuga</i>	‘birds’
<i>kēda</i>	‘donkey’	<i>kēdaga</i>	‘donkeys’

<i>kākāyi</i>	‘crow’	<i>kākāyga</i>	‘crows’
<i>yāna</i>	‘elephant’	<i>yānaga</i>	‘elephants’
<i>poṭṭa kunju</i>	‘hen’	<i>poṭṭa kunjuga</i>	‘hens’

5.3.2. Plurals can be formed by adding /*māru*/.

5.3.2.1. Kinship terms

the plural marker *-māru* is suffixed for kinship terms. It won’t take any other domains like body parts, inanimate things and animals. It is applicable for +H nouns only

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>poṇḍu/kulasi</i>	‘wife’	<i>poṇḍu-māru</i>	‘wives’
<i>makka</i>	‘child’	<i>makka-māru</i>	‘children’
<i>tembi</i>	‘brother’	<i>termbi-maru</i>	‘brothers (YeB)’
<i>beddavu</i>	‘father of (FeB)’	<i>beddavu-māru</i>	‘fathers of (FeB)’
<i>tangesi</i>	‘sister (yoS)’	<i>tangesi-māru</i>	‘sisters’
<i>akka</i>	‘sister (elS)’	<i>akka-māru</i>	‘sisters’
<i>annu</i>	‘brother’	<i>anna-māru</i>	‘brothers(elB)’
<i>beddamma</i>	‘mother (MeM)’	<i>beddamma-māru</i>	‘mothers’
<i>tāto</i>	‘grand father’	<i>tāta-māru</i>	‘grandfather (FF)’
<i>pēti/pāti</i>	‘granddaughter (SoeD,SoyD,DeD,DyD)’	<i>pēti/pāti-māru</i>	‘grand daughters’
<i>manāgo/um</i>	‘husband’	<i>manāgo-māru</i>	‘husbands’
<i>atta</i>	‘aunt (MeBF)’	<i>atta-māru</i>	‘aunts’
<i>jēji/jējamma</i>	‘grandmother (MMM)’	<i>jēji-māru</i>	‘grand mothers’
<i>pyāto/pētam</i>	‘son (SoeSo,DeSo,Dyso,SoySo)’	<i>pēta-māru</i>	‘sons’
<i>āva</i>	‘father’	<i>āva-māru</i>	‘fathers’
<i>beri mēnatta</i>	‘elder mother (FeS)’	<i>beri mēnatta- maru</i>	‘elder mothers’
<i>cinnāva</i>	‘uncle (FyB,MySiH)’	<i>cinnāva-maru</i>	‘uncles’
<i>soḍama</i>	‘aunt (FyBW,MySi)’	<i>soḍama-māru</i>	‘aunts’
<i>nanga</i>	‘wife of (WeB,WyB)’	<i>nanga-māru</i>	‘sisters’

5.3.3. Plurals can be marked by the addition of /-māruga/

As per above example *-māru* is used for kinship term, but they use another plural marker called *-māruga*, which is *-māru* is plural and *-ga* is also plural. It is applicable for +H nouns and it is used as an honorific termination.

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>tembi</i>	‘younger brother’	<i>tembi-māruga</i>	‘younger brothers’
<i>beddava</i>	‘elder father’	<i>beddava-māruga</i>	‘elder brothers’
<i>akka</i>	‘sister’	<i>akka-māruga</i>	‘sisters’
<i>poṇḍu</i>	‘wife’	<i>poṇḍu-māruga</i>	‘wives’
<i>kēpayo</i>	‘old man’	<i>kepayo-māruga</i>	‘old men’
<i>mama</i>	‘uncle’	<i>mamamāruga</i>	‘uncles’
<i>tēpo</i>	‘father’	<i>tēpumāruga</i>	‘fathers’
<i>soḍama</i>	‘mother younger sister’	so soḍamamāruga	‘mother younger sisters’
<i>maga</i>	‘daughter’	<i>magamāruga</i>	‘daughters’
<i>pēti</i>	‘grand daughter’	<i>pētimāru</i>	‘grand daughters’
<i>naṅga</i>	‘elder brother’s wife’	<i>naṅgamāruga</i>	‘elder brother’s wives’
<i>pētam</i>	‘grand son’	<i>pētamāruga</i>	‘grand sons’
<i>appu</i>	‘grand mother’	<i>appumāruga</i>	‘grand mothers’

5.3.4. Plurals can be formed by the adding of /-ya/:

5.3.4.1. Body parts

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>kī</i>	‘hand’	<i>kī-ya</i>	‘hands’
<i>sōyi</i>	‘ear’	<i>sōy-ya</i>	‘ears’
<i>koḍa</i>	‘belly’	<i>koḍa-ya</i>	‘bellies’
<i>kāl</i>	‘leg’	<i>kāla-ya</i>	‘legs’

5.3.4.2. Inanimate Things

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>kollu</i>	‘knife’	<i>kolla-ya</i>	‘knives’
<i>kurjji</i>	‘chair’	<i>kurjja-ya</i>	‘chairs’
<i>kudira</i>	‘horse’	<i>kudira-ya</i>	‘horses’
<i>kyēdā</i>	‘donkey’	<i>kyēda-ya</i>	‘donkeys’
<i>mād</i>	‘cow’	<i>māda-ya</i>	‘cows’

5.3.4.3. Kinship terms

/-ya/ plural marker is used for +Human.

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>sinnay</i>	‘boy’	<i>sinnayya</i>	‘boys’
<i>kōpā</i>	‘person’	<i>kōpāya</i>	‘peoples’
<i>tennekokay</i>	‘a type of caste’	<i>‘tennekokayya’</i>	‘a type of caste’
<i>majuldinnay</i>	‘a type of caste’	<i>majuldinnayya</i>	‘a type of caste’
<i>pengeru sinnay</i>	‘girl’	<i>pengeru sinnayya</i>	‘girls’
<i>kurru</i>	‘Yerukala man’	<i>kurraya</i>	‘Yerukala people’
<i>kyāmba</i>	‘old women’	<i>kyāmbaya</i>	‘old women’

5.3.5. Plurals can be marked by adding the suffix /-lu/

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>karcu</i>	‘expense’	<i>karculu</i>	‘expenses’
<i>moḍsu</i>	‘person’	<i>moḍsulu</i>	‘persons’
<i>gampa</i>	‘basket’	<i>gampalu</i>	‘baskets’
<i>nāyi</i>	‘dog’	<i>nāyi-lu</i>	‘dogs’
<i>puna</i>	‘cat’	<i>puna-lu</i>	‘cats’
<i>māḍ</i>	‘buffalo’	<i>māḍ-lu</i>	‘buffalos’
<i>kōy kunju</i>	‘chick’	<i>kōy kunju-lu</i>	‘chicks’
<i>kāka</i>	‘crow’	<i>kāku-lu</i>	‘cows’
<i>jinka</i>	‘deer’	<i>jinka-lu</i>	‘deers’

<i>kēd</i>	‘donkey’	<i>kēda-lu</i>	‘donkeys’
<i>ēnugu</i>	‘elephant’	<i>ēnuga-lu</i>	‘elephants’
<i>īga</i>	‘house fly’	<i>īge-lu</i>	‘house flies’
<i>muṭa</i>	‘egg’	<i>muṭalu</i>	‘eggs’

5.3.6. Plurals can be marked by the addition of /ṅa/

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>rego</i>	‘blood’	<i>regaṅga</i>	‘bloods’
<i>mogo</i>	‘face’	<i>mogaṅga</i>	‘faces’
<i>talakāya</i>	‘head’	<i>talakāyaṅga</i>	‘heads’
<i>gaḍam</i>	‘beard’	<i>gaḍaṅga</i>	‘beards’
<i>marram</i>	‘tree’	<i>marraṅga</i>	‘trees’

5.3.7. Plurals can be marked by the addition of /l̥lu/

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>kāl</i>	‘leg’	<i>kāl̥lu</i>	‘legs’
<i>pedu</i>	‘lip’	<i>pedul̥lu</i>	‘lips’
<i>gōru</i>	‘nail’	<i>gōl̥lu</i>	‘nails’
<i>kannu</i>	‘eye’	<i>kal̥lu</i>	‘eyes’
<i>guḍi</i>	‘temple’	<i>gul̥lu</i>	‘temples’

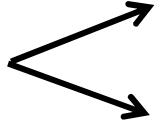
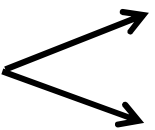
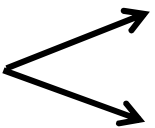
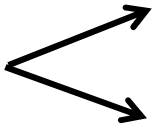
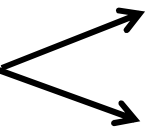
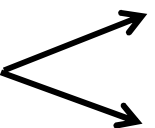
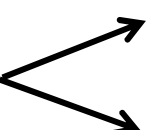
5.3.8. Nouns forming their plural by adding /-ḷla/ to the singular

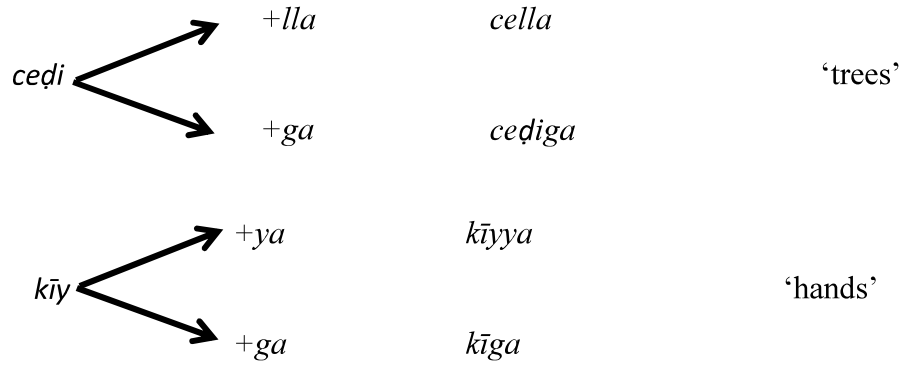
<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>araṭi ceḍi</i>	‘banana tree’	<i>araṭi ceḷḷa</i>	‘banana trees’
<i>nimma ceḍi</i>	‘lemon tree’	<i>nimma ceḷḷa</i>	‘lemon tree’
<i>rāgi ceḍi</i>	‘tree’	<i>rāgi ceḷḷa</i>	‘trees’
<i>pelingāy ceḍi</i>	‘tamarind tree’	<i>pelingāy ceḷḷa</i>	‘tamarind trees’
<i>māviḍi ceḍi</i>	‘mango tree’	<i>māviḍi ceḷḷa</i>	‘mango trees’

5.3.9. Noun forming their plural by adding /-ru/ to the singular

<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>moṣom</i>	‘person’	<i>moṣuru</i>	‘persons’

5.3.10. Some Deviant stems

<i>ponḍu</i>		<i>+māru</i>	<i>ponḍumāru</i>	‘wives’
		<i>+māruga</i>	<i>ponḍumāruga</i>	
<i>tembi</i>		<i>+māruga</i>	<i>tembimāruga</i>	‘younger brothers’
		<i>+māru</i>	<i>tembimāru</i>	
<i>kannu</i>		<i>+ga</i>	<i>kannuga</i>	‘eyes’
		<i>+!lu</i>	<i>ka!lu</i>	
<i>kāl</i>		<i>+!lu</i>	<i>kāl!lu</i>	‘legs’
		<i>+ga</i>	<i>kālga</i>	
<i>pūna</i>		<i>+ga</i>	<i>pūnaga</i>	‘cats’
		<i>+lu</i>	<i>pūnalu</i>	
<i>nāyi</i>		<i>+ga</i>	<i>nāyilu</i>	‘dogs’
		<i>+lu</i>	<i>nāyiga</i>	
<i>mogo</i>		<i>+nga</i>	<i>mogonga</i>	‘faces’
		<i>+ga</i>	<i>mogoga</i>	



5.3.11. Mass nouns in singular

Common nouns can be divided into two types they are Countable and Non-countable nouns. Non-count nouns (mass nouns, invisible, objects and abstract nouns) cannot be distinguished for number they are either singular or plural.

Some mass nouns that exist only in the singular form are given in the table below.

<i>Yerukala</i>	Gloss
<i>inmu</i>	‘iron’
<i>samaru</i>	‘oil’
<i>ersi</i>	‘rice’
<i>tanni</i>	‘water’
<i>pālu</i>	‘milk’
<i>ākaso</i>	‘sky’

5.3.12. Mass nouns in plural

Some mass nouns that exist only in the plural form are given below.

<i>Yerukala</i>	Gloss
<i>keṇḍulu</i>	‘red gram’
<i>pesalu</i>	‘green gram’
<i>asajya</i>	‘pearl millet’
<i>kēvuru</i>	‘finger millet’
<i>korra</i>	‘foxtail millet’

5.3.13. Abstract Nouns

Some examples of abstract nouns are non-countable nouns as shown below:

<i>Yerukala</i>	Gloss
<i>parakom</i>	‘sleep’
<i>telivi</i>	‘intelligence’
<i>balam</i>	‘strength’
<i>santōsam</i>	‘happiness’

5.4. Case

Case is an important element of any language grammar. It defines the syntactic semantic relations with the verb. The thematic roles are also determined by case grammar. Case is a grammatical category determined by the syntactic or semantic functions of a nominal class. “In the words of Hockett, (1985) Cases are inflected forms for nouns which fit for participation in key construction relative to verbs”. Case is the most important inflectional category of the nouns. According to Crystal (1985) case is a grammatical category used in the analysis of words classes to identify the syntactic relationship between words in a sentence through such contrast as nominative, accusative, etc. Nominal words change their case first from direct to oblique to obtain syntactic relation. Languages of the world may have 8 to 24 cases which are represented by case markers overtly mostly. In fact all Dravidian literary languages are described by native grammarians as having eight cases: “There are eight cases, viz., nominative, accusative, instrumental, dative, ablative, genitive, locative and vocative according to the native grammarians of Tamil (Tol. 546, 547 and Na—āl 290), Malayalam (Lālātilakam S. 22), Kannada (SMD. 103) and Telugu (Bāla Vyākaraṇamu 5.1).” (Shanmugam 1971:250). Here, we examine *Yerukala* case system with examples. Normally any language has 8 cases.

5.4.1. Direct Case

Example

01	<i>ravi</i>	<i>rāju-ku</i>	<i>onḍu</i>	<i>pustakam-na</i>	<i>kur-c-u</i>
	Ravi-NOM.3.P.sg.m	raju-DAT	one	book-ACC.3.sg.nm	give-PST-3P.sg,M
	Ravi gave a book to raju				

02 *rāmu* *onḍu* *pustakam-na* *rās-i-du*
 ramu-NOM-3P.sg.m one book-ACC.3.sg.nm write-PST-3P.sg.m
 Ramu wrote a book

03 *sita* *tinga-muṇḍ-gēdut*
 Sita-NOM wants to eat
 Sita wants to eat.

In the above sentence we see that subjects are in nominative, singular forms who perform action and are in direct case without any case markers. *Yerukala*'s direct case is not marked and mostly it is in nominative case, which is ready to participate in agreement with the verb.

5.4.2. Oblique Case

All basic nominal words in lexicon are in direct form and their basic stem, which is identical with the nominative singular, has an oblique stem in the singular that is sometimes called as possessive form. It is used to indicate possessive relation. Just as in the singular, there is an oblique stem in plural that corresponds to the possessive plural noun ending. Nominal case loses its direct case and converts into oblique case to inflect with case marker or case other than nominative. As illustrated in the examples *Yerukala* also converts into oblique case before words take other case markers.

04 *idu* *naṭu* *ūḍu*
 this me-obl house
 This is my house

05 *adu* *nā-mmovo*
 he me-obl-son
 He is my son

06 *adu* *naṅgu* *tembi* *eḷa*
 he me-obl brother is-Neg.
 He is not my brother

07 *idu* *naṅgūru*
 this me-obl-village

This is my village.

- 08 *idu* *yatrūdu*
 this whose-obl-house
 Whose house is this.

- 09 *idu* *naṅga* *sampācikīdu*
 this me-obl earn-gerend
 This is my earnings

- 10 *ayya* *naṅga* *sinnayya*
 they our-obl child
 They are our children.

Direct case		Oblique case	
<i>Yerukala</i>	Gloss	<i>Yerukala</i>	Gloss
<i>nānu</i>	‘me’	<i>nā</i>	‘my’
<i>adu</i>	‘he’	<i>atta</i>	‘his’
<i>nīnu</i>	‘you’	<i>nīgī</i>	‘yours’
<i>ayya</i>	‘they’	<i>ask</i>	‘their’
<i>marram</i>	‘tree’	<i>marrāṅga</i>	‘trees’

There are eight cases found in *Yerukala* language. Except the nominative case all other cases have overt markers mentioned below.

S.No.	Case	<i>Yerukala</i> Case marker
1.	Nominative	θ
2.	Accusative	/na/
3.	Dative	/ki/, /ku/
4.	Instrumental	/ōṭi/, /tō/, iṭṭe/
5.	Associative	/nōṭe/, /ōṭi gūḍa/
6.	Locative	/kōku/, /kōru/
7.	Ablative	/uṇḍi/
8.	Genitive	/u/, /a/

Table: 5.1. Case System of *Yerukala*

5.4.3. Nominative Case

A nominative case is unmarked. A noun is said to be a nominative case, when it is used as the subject of a sentence, or a nominative has no case suffix of its own (or has a zero suffix). The nominative case denotes the subject of a sentence and it is unmarked as in many other Dravidian Languages.

- 10 *kōmala* *araṭi paṅga* *tiru-s-u*
 komala-NOM-3.sg. Banana eat-PST-3.sg.nm
 Komala ate a banana.
- 11 *naṅga* *kāpi* *kur-s-o*
 we-NOM-1.pl. coffee drink-PST-1.pl.m/nm
 We drank coffee.
- 12 *ḍeviḍ* *ask* *ūṭu-ku* *ōsu*
 david-NOM to -his home-DAT go-PST-3.sg.m
 David went to his home.
- 13 *ayamma* *yapil* *paṅga* *tirus-u*
 she-NOM apple fruit eat-PST-3sg.nm
 She ate an apple.
- 14 *adu* *bukku* *rāsīdu*
 he-NOM book write-PST-3sg.m.
 He wrote a book.

5.4.4. Accusative Case

Like many other Dravidian languages *Yerukala* also defines the direct object with its accusative case marker. In simple words, accusative case shows the direct object represented by a nominal class of word. A direct object is one which receives an action. Accusative suffix is primarily used for denoting the direct object of a transitive verb. In *Yerukala* language Accusative case is overtly shown by the case suffix **/-na/**. But in some cases they are inherent.

Examples

- 15 *nānu* *nāy-na* *mot-i-rē*
i-NOM-1.sg.m/nm dog-ACC beat-PST-1.sg.m/nm.
I beat the dog
- 16 *adu* *kiṭiki-na* *vāṅg-i-du*
he-NOM-3.sg.m window-ACC open-PST-3.sg.m
He opened the window.
- 17 *sinkeruvu* *kuṇḍ-na* *pagalamot-i-du*
boy-NOM-.sg.m pot-ACC break-PST-3sg.m
The boy broke the pot.
- 18 *rāmu* *ceḍi-na* *artōṭ-i-du*
ram-NOM-3.sg. tree-ACC cut-PST-3 sg.m
Ramu cut the tree.

There is no explicit case marker we find in the below example. As we can say that the case marker is implicit. This is an ontological inflection.

- 19 *rāji* *vāsal-θ* *vāṅg-i-du*
raji-NOM-3.sg. door-ACC open-PST-3.sg.nm
Raji opened the door.

5.4.5. Dative case

Dative case marker mainly used to indicate indirect object of a sentence, semantically it denotes beneficiary of the action in a sentence. In some cases it is also used to define directional case and also possession case. Not only nominals but also a few postpositions can take dative case. In *Yerukala* language Dative case is overtly shown by the case suffixes **/-ku/** and **/ki/**.

Example

- 20 *ayya* *bajar-ku* *ō-s-u*
 they market-DAT go-PST.3Pl.m/nm.
 They went to market.
- 21 *nang* *amma-ku* *esur* *van-s-u*
 my mother-DAT angry come-PST
 My mother got angry.
- 22 *nā-ku* *akka* *edu*
 i-DAT sister have
 I have a sister
- 23 *nīku* *onḍu* *cycle* *ida*
 you-DAT one-NUM cycle have
 Do you have a cycle?
- 24 *nāngḷa-ku* *TV* *edu*
 we-DAT TV have
 We have a TV.
- 25 *ravi-ki* *mobbuṇḍike* *bītu*
 ravi-DAT darkness fear
 Ravi is afraid of fear.
- 26 *nānu* *ravi-ki* *coffee* *kuḍ-t-e*
 i-NOM Ravi-DAT coffee give-PST-1P.sg
 I gave coffe to ravi
- 27 *naṭu* *keti-ki* *padunu* *akuva*
 my knife-DAT sharp more
 My knife is more sharp.

5.4.6. Instrumental

The Instrumental case is used to indicate how something is done or the nominals which are used to complete the action. The nominals which has this case marker is used as instrument or means by or with which subject achieves or accomplished an action. The noun may be either a physical object or an abstract concept. In *Yerukala* the case markers which define Instrumental case are */-ōṭi/*, */-iṭṭe/*, */-tō/* and */- nōṭe/*. These markers are overtly present in a sentence

Examples

- 28 *mari* *kell-ōṭi* *nannu* *motu-s-u*
 mari-NOM-3.sg. stone-INST me hit-PST-3.sg.m
 He hit me with a stone.
- 29 *adu* *kāram-ōṭi* *sōru* *tingi-s-u*
 he-NOM-3.sg. spicy-INST rice eat-PST-3sg.m
 He ate rice with pickle.
- 30 *nānu* *goḍel-iṭṭe* *ceḍi* *boṭi-r-e*
 I-Nom-1.sg. axe-INST tree cut-PST-1sg.m/nm
 I cut the tree with an axe.
- 31 *ayya* *kol-iṭṭe* *atta* *mocu*
 They-3.pl. stick-INST him beat-PST-3PL m/nm
 They beat him with a stick
- 32 *malar* *pen-tō* *exam* *rasidu*
 Malar-3.sg.nm pen-INST exam write-PST.3.sg.nm
 Malar wrote an exam with a pen.
- 33 *nāgamma* *pāmu-na* *kollu-tō* *mocu*
 nagamma-3.sg. snake-ACC stick-INST hit-PST.3.sg.nm
 Nagamma hit the snake with a stick.

Here */tō/* means ‘with, along with’ is used in Telugu which is a local dominant language.

5.4.7. Associative Case

The Associative case is a grammatical case which expresses associativity which is nothing but social accompaniment. This is mainly with animate nouns. In *Yerukala* we can find **/-nōṭe/** and **/ōṭi gūḍa/** markers which denote association with the noun.

Example

- 34 *adu* *kāram-ōṭi gūḍa* *sōru* *tingisu*
 He-NOM spicy-ASS rice eat-PST-3sg.m
 He eat rice with pickle.

- 35 *kōmala* *att-ōṭi gūḍa* *o-s-u*
 komala-NOM.3.sg.nm he-ASS go-PST-3.sg.nm
 komala went with him.

- 36 *sunīta* *nan-ōṭi gūḍa* *van-s-u*
 sunita-NOM.3.sg.nm me-ASS come-PST-3.sg.nm
 Sunita came with me.

In *Yerukala*, when a noun phrase refers to controllable psychosomatic states, such as, anger, hunger, suspicion, pregnancy, sickness etc. it takes the suffix **/-nōṭe/** as shown below.

- 37 *kōmala* *pesi-nōṭe* *idu*
 komala-NOM-3.sg.nm hungry-ASS be-PRES.3.sg.nm
 Komala is hungry.

- 38 *premila* *varugu-nōṭe* *idu*
 premila-NOM-3.sg.nm pregnant-ASS be-PRES.3.sg.nm
 Premila is pregnant.

- 39 *adu* *nā-minu* *yesu-nōṭe* *pat-s-u*
 he-NOM-3.sg.m me-POP angry-ASS see-PST-3sg.m
 He looked at me in anger.

5.4.8 Locative

Locative case shows where the action or events takes place. Locative case is expressed by the marker **/-kōru/** and **/-kōku/** in *Yerukala*. The postposition **/vadda/** also occur in the meaning “near” denoting locative sense.

Example

- 40 *nānu* *atta-na* *koḷḷa-kōru* *pātire*
 I-NOM-1.sg him-ACC field-LOC see-PST-1sg.m.
 I saw him in the field.
- 41 *adu* *dēvur-na* *gudi-kōru* *pātidu*
 he-NOM-3.sg god-ACC temple-LOC see-PST-3sg.m
 He saw the god in the temple.
- 42 *mīnu* *tanni-kōku* *pokēdu*
 fish-NOM water-LOC live-Non-PST
 Fish lives in the water.
- 43 *nānu* *pūna-na* *ūtu-kōku* *pātire*
 I-NOM-3.sg. cat-ACC home-LOC see-PST.3sg.m/nm
 I saw the cat in the house.

5.4.9. Ablative case

The Ablative case shows the motion away from something. *Yerukala* nouns in the ablative often refer to a subject “out of which” or “from” whom something (an action, an object) has arisen or occur. **/-nundi/** is used to denote Ablative case in *Yerukala* language.

Examples

- 44 *adu* *kuppam-nunḍi* *vāraku*
 he-NOM kuppam-ABL come-PST-3 sg.m
 He will come from kuppam.

45	<i>adu</i>	<i>ceḍi- nuṇḍi</i>	<i>panga</i>	<i>pecikoḍire</i>
	he-NOM	tree-ABL	fruit-Pl	pluck

He has plucked the fruits from the tree

46	<i>nānu</i>	<i>kurnool -nuṇḍi</i>	<i>vārari</i>
	I-NOM	Kurnool-ABL	come-NST-1sg.m/nm

I am coming from kurnool.

5.4.10. Genitive

The Genitive case is the possession case, used to indicate that one thing owned by, controlled by, or connected to another nominal.

47	<i>idu</i>	<i>nāṭ-u</i>	<i>ūḍu</i>
	this-NOM	my-GEN	house

This is my house.

48	<i>adu</i>	<i>ask-u</i>	<i>ūḍu</i>
	that-NOM	their-GEN	house

That is their house.

49	<i>idu</i>	<i>nāṭ-u</i>	<i>ūḍu</i>
	this-NOM	my-GEN	house

This is my house.

Genitive case is also expressed without any marker. The noun construction gives the genitive meaning.

50	<i>naṅga amma</i>	My mother
	<i>naṅga āva</i>	My father

5.5. Adjectives

Adjectives are the class of words which are primarily identified by their syntactic function to the following nouns. The reason for taking adjectives as a word class is the existence of a few monomorphemic forms which exclusively function as syntactic adjectives. On the semantic grounds, this category may be classified into viz., Demonstrative, interrogative, numeral, qualitative and quantitative adjectives

5.5.1. Demonstrative Adjectives

Generally, an adjective qualifies a noun. In *Yerukala* there are certain demonstratives which qualifies nouns and demonstrate those at the same time. Demonstrative adjectives have been listed below.

<i>Yerukala</i>	Gloss
<i>ā</i>	‘that’
<i>ī</i>	‘this’

Examples

51	<i>ā</i>	<i>ūṭa</i>	<i>yadu</i>	<i>kaṭasu</i>
	that	house	who	built
	Who built that house?			

52	<i>ī</i>	<i>ūrukōku</i>	<i>naṅikkāram</i>
	this-ADJ	village-LOC	we-live
	We live in this village.		

There is morphological bound variant in demonstrative adjectives

<i>Yerukala</i>	Gloss
<i>adu</i>	‘that one’
<i>idu</i>	‘this one’

5.5.2. Interrogative

The interrogative adjectives also act as adjectives when followed by a noun.

<i>Yerukala</i>	Gloss
<i>ē</i>	‘which’
<i>enda</i>	‘what’

53	<i>ninga</i>	<i>ē-mānu</i>	<i>varkaṅga</i>
	you	which-day	come
	Which day will you come.		

54	<i>niṭu</i>	<i>pēr-endaḍu?</i>
	your	name-what
	What is your name?	

5.5.3. Numeral Adjectives

The cardinals also function as attributes when they precede a noun stem. The numerals 1 to 10 in the language have bound variants involved in compounds as shown in the below.

<i>Yerukala</i>	Gloss
<i>oṇḍu mansom</i>	‘one person’
<i>oṇḍu nāyi</i>	‘one dog’
<i>oṇḍu marram</i>	‘one tree’
<i>reṇḍu kōluga</i>	‘two sticks’
<i>reṇḍu pelluga</i>	‘two teeth’
<i>mūḍu magamāru</i>	‘two daughters’
<i>mūḍu cinnayya</i>	‘three girls’
<i>mūḍu māḍūga</i>	‘three cows’
<i>nālu poṇḍu-māru</i>	‘four wives’
<i>anṇu kelluga</i>	‘five stones’

<i>āru makka-māruga</i>	‘six children’
<i>ēgu moḍsulu</i>	‘seven people’
<i>eṭṭu gaṁpalu</i>	‘eight baskets’
<i>vombidi tembimāru</i>	‘nine younger brothers’
<i>pottu kūrru</i>	‘ten(number) <i>Yerukalas</i> ’

5.5.4. Qualitative Adjectives

Qualitative Adjectives convey the quality of the noun which used to identify the qualities or features of a thing or a person. Usually these are gradable. The examples as shown below.

<i>Yerukala</i>	Gloss
<i>berdu</i>	‘big/big one’
<i>sannadu</i>	‘thin’
<i>nīṭu</i>	‘long’
<i>cinnadu</i>	‘little one’
<i>giṭṭa</i>	‘shot’
<i>nalla</i>	‘good’
<i>keṭṭa</i>	‘bad’

5.5.5. Bound Adjectives

<i>Yerukala</i>	Gloss
<i>keṭṭa nāyi</i>	‘bad dog’
<i>volla monaso</i>	‘white man’
<i>karēnga māḍu</i>	‘black cow’
<i>volla sokke</i>	‘white shirt’

55 *idu* *volla-sokke*
 this white-shirt
 This is white shirt.

5.5.6. Quantitative Adjectives

The quantitative adjectives refer to the quantity of the noun they qualify. The examples are as shown below. All the words are borrowed from Telugu.

<i>Yerukala</i>	Gloss
rōt	‘a little’
sena	‘many’
inka	‘more’
rōtuta	‘very few’
sāna	‘much/more’

5.5.7. Adjectives derived from Noun stem

The adjectives derived from noun in *Yerukala* language.

<i>Yerukala</i>	Gloss
<i>naḷḷagikkiri</i>	‘beautiful’
<i>ūti pēru</i>	‘surname or name of a house’
<i>picināy</i>	‘crazy’
<i>teljikkiri</i>	‘familiar’
<i>uḍukuga</i>	‘warm’

5.5.8. Adjective -Noun Agreement

By the *Yerukala* grammar adjectives fully depends on head noun and must be agrees with the head of the phrase with gender, number and person. This rule is called Agreement of Adjectives with Noun at predicate place.

56	<i>mari</i>	<i>aṇḍaṅ-idu</i>
	mari-3.sg.m	(handsome)Adj+3.sg.m
	Mari is handsome.	

57	<i>malar</i>	<i>aṇḍaṅ-idu</i>
	malar-3.sg. nm	(beautiful)Adj+3.sg.nm
	Malar is beautiful	
58	<i>i</i>	<i>nāyi</i> <i>telivaykirdu</i>
	this	dog-3.sg.nm Intelligent.Adj+ 3.sg.nm
	This dog is intelligent.	

5.6. Compound Stems

Definition of compound stems is accommodating more than one root and these roots act as a singular morphological nucleus.

In *Yerukala*, the most N+N of the compounds take noun stem as heads and these compounds are of the same distribution as simple nouns. Besides that, almost all the compounds are endocentric and thus the members of the compounds from immediate constituents among themselves.

All the compounds in *Yerukala* can be divided into two major types, they are,

(i). Sub-ordinate Compounds, and (ii). Co-ordinate Compounds.

5.6.1. Sub-ordinate Compounds

Sub-ordinate compounds consist of names of foods, meat, trees, body parts, leaves seasons, fish, flowers, rupees, days, months, diseases etc., in the first name followed by a specific name, followed by a second denoting a generic name or a classifier is the most common class.

	<i>Yerukala</i>	Gloss
(i). <i>kaḷi</i>	<i>sajya kaḷi</i>	‘pearl millet’
	<i>kēvur kaḷi</i>	‘finger millet’
	<i>tānthkaḷi</i>	‘sorghum’
	<i>korra kaḷi</i>	‘foxtail millet’
	<i>vuluva kaḷi</i>	‘horse gram’

(ii). roṭṭi

<i>eristroṭṭi</i>	‘rice roti’
<i>tāntroṭṭi</i>	‘sorghum roti’
<i>kēvurroṭṭi</i>	‘finger millet roti’

(iii). karri

<i>āṭkarri</i>	‘meat’
<i>gorri karri</i>	‘lamb meat’
<i>poṭli karri</i>	‘sheep meat’
<i>nāṭkōy karri</i>	‘country hen meat’
<i>bāyilarkōy karri</i>	‘boiler chicken meat’
<i>paṇḍri karri</i>	‘pig meat’
<i>simpaṇḍri karri</i>	‘pig’
<i>kunṇju karri</i>	‘bird meat’
<i>barri goḍkarri</i>	‘buffalo meat’
<i>talakāykarri</i>	‘animal head meat’
<i>edkarri</i>	‘ox meat’
<i>māṭkarri</i>	‘cow meat’
<i>kundēlkarri</i>	‘rabbit meat’
<i>pūnkarri</i>	‘cat meat’
<i>kudirkarri</i>	‘horse meat’
<i>kyādkarri</i>	‘donkey meat’

(iv). marram/marom

<i>berdu marram</i>	‘big tree’
<i>pilangāyi marram</i>	‘tamarind tree’
<i>tēngāyimarom</i>	‘coconut tree’
<i>tāṭimarram</i>	‘palm tree’

(v). seḍi

<i>īsamsēḍi</i>	‘wild date tree’
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	<i>kōlseḍi</i>	‘bamboo tree’
	<i>nimmaseḍil</i>	‘lemon tree’
	<i>mamiḍiseḍi</i>	‘mango tree’
(vi). <i>veraka</i>		
	<i>neḍu veraka</i>	‘middle finger’
	<i>mōdaram veraka</i>	‘ring finger’
	<i>chinna veraka</i>	‘small finger’
	<i>kātara veraka</i>	‘index finger’
(vii). <i>ela</i>		
	<i>ecci ela</i>	‘leaf (used in food)’
	<i>elāku</i>	‘betel leaf’
	<i>kokkela</i>	‘tobacco leaf’
	<i>karipela</i>	‘curry leaf (a type of leaf used in food)’
(viii). <i>gālaṁ</i>		
	<i>vaggālaṁ</i>	‘summer season’
	<i>īdargālaṁ</i>	‘winter season’
	<i>maggālaṁ</i>	‘rainy season’
(ix). <i>vala</i>		
	<i>cēlupu vala</i>	‘net (used to catch fish)’
	<i>kūnirāvula vala</i>	‘shrimp net’
	<i>āligili vala</i>	‘a type of net’
(x). <i>mīnu</i>		
	<i>nāypaṭa mīnu</i>	‘a type of fish look like dog’
	<i>sāpaṭāy mīnu</i>	‘a type of fish’
	<i>kālāy mīnu</i>	‘a type of fish’
	<i>aṇḍāvu mīnu</i>	‘a type of fish’
	<i>tiriki mīnu</i>	‘a type of fish’
	<i>korama mīnu</i>	‘a type of fish’

(xi). kīyi

sōru kīyi ‘right hand’

eḍu kīyi ‘left hand’

(xii). kāl

sōru kāl ‘right leg’

eḍu kāl ‘left leg’

(xiii). puvvu

rōsapuvvu ‘rose flower’

kalapuvvu ‘lotus’

mallepuvvu ‘jasmine’

(xiv). nāliki

mannāliki ‘day after tomorrow’

nāliki ‘tomorrow’

ronḍo mannāliki ‘two days after tomorrow’

onḍu *uṭṭu* ‘day by day’
orunāliki

(xv). rubāyi

reṇḍu rubāyi ‘two rupees’

pottu rubāyi ‘ten rupees’

laksa rubāyi ‘one lakh’

pottu laksa rubāyi ‘ten lakh ‘

kōṭi rubāyi ‘one crore rupees’

(xvi). kunju

kōyi kunju ‘chicken’

kōyi kunju ‘cock’

piṭṭa kunju ‘sparrow’

5.6.2. Sub-ordinate compound of Male/Female+ Generic Name

5.6.2.1. Masculine

Another sub-class of sub-ordinate compounds consists of the first constituent male /*pottu*/ and the second constituent generic name of an animal

/*pottu*/ : Male

<i>Yerukala</i>	Gloss
<i>pottu nāyi</i>	‘dog (male)’
<i>pottu āḍu</i>	‘goat’
<i>pottu kōyi</i>	‘hen’
<i>pottu māḍu</i>	‘buffalo’
<i>pottu kēd</i>	‘donkey’

5.6.2.2. Female

Another sub-class of sub-ordinate compounds consists of the first constituent female /*poṭṭe*/ and the second constituent generic name of an animal

/*poṭṭe*/ : Female

<i>Yerukala</i>	Gloss
<i>poṭṭe nāyi</i>	‘dog’
<i>poṭṭe āḍu</i>	‘goat’
<i>poṭṭe kōyi</i>	‘hen’
<i>poṭṭe māḍu</i>	‘buffalo’
<i>poṭṭe kēd</i>	‘donkey’

/*penṭi*/

<i>Yerukala</i>	Gloss
<i>penṭi nāyi</i>	‘bitch’

5.6.2.3. Sub-ordinate compounds of attribute + kinship

Sub-ordinate compound stems denoting kinship, out of the two constituents, the first one is a noun or adjective which is an attribute to the following second noun which functions as head. In the following attribute kinship compounds, both of the constituents are free to occur even alone or elsewhere in the language.

<i>Yerukala</i>	Gloss
<i>beddāva</i>	‘father’s brother (elder)’
<i>cinnāva</i>	‘father’s brother (younger)’
<i>beri mēnatta</i>	‘father’s sister (elder)’
<i>cinna mēnatta</i>	‘father’s sister (younger)’

5.6.3. Co-ordinate compounds

Co-ordinate compounds has two or more nuclear stems and pronounced as a single word without any pass between the constituents. No overt connection like ‘and’ is marked in these compounds.

Examples

S.No	<i>Yerukala</i>	Gloss	S.No	<i>Yerukala</i>	Gloss
1.	<i>amma-āva</i>	‘mother and father’	2.	<i>keti-goḍeli</i>	‘knife and axe’
3.	<i>celika-gunapam</i>	‘spade and iron bar’	4.	<i>ponḍu-makkal</i>	‘wife and children’
5	<i>tembi-tangesi</i>	‘brother and sister’	6	<i>maga-magum</i>	‘son and daughter’
7	<i>kaḷyana-polla</i>	‘married couple’	8	<i>sōru-karrri</i>	‘rice and curry’
9	<i>kālu-kīyiga</i>	‘legs and hands’	10	<i>sindu-keruvu</i>	‘girl and boy’
11	<i>appu-tātu</i>	‘grand parents’	12	<i>kāḷḷu-kīyga</i>	‘legs and hands’
13	<i>gāli-maga</i>	‘wind and rain’	14	<i>anno-tembi</i>	‘elder brother and younger brother’

5.6.3.1. Intensive and Fused Compounds

Besides, this sub-ordinate and co-ordinate dichotomy, the compound nominals stems are further sub-categorized into (i) Intensive and (ii) Fused compounds.

5.6.3.1.1. Intensive Compounds

In this sub-class, the compounds consist of at least one free constituent followed by a unique bound constituent.

<i>Yerukala</i>	Gloss
<i>ērutanni</i>	‘river water’
<i>uḍitanni</i>	‘hot water’
<i>ūdgutanni</i>	‘stream water’
<i>pārurtanni</i>	‘gruel water’

These intensive compounds are similar to the co-ordinate compounds though one of the constituents in them is always bound.

5.6.3.1.2. Fused Compound

In this type of compounds, both the first constituent and the second constituent are fused together to such an extent that either or both of them depict an irregular morphophonemic alternate which is not otherwise common in the linguistic corpus of *Yerukala*.

<i>Yerukala</i>	Gloss
<i>āūḍu (ā+ūḍu)</i>	‘that house (Rem)’
<i>aūḍu (a+ūḍu)</i>	‘that house (Prox)’
<i>naṅamma (naṅga+amma)</i>	‘my mother’
<i>niṅāva (niṅga+āva)</i>	‘your father’
<i>askūṭa (ask+ūṭa)</i>	‘their village’
<i>naṭponnu (naṭu+ponnu)</i>	‘my money’

5.6.4. Echo Words

Echo words formed from the noun stem. As per Emeneau (1956), the phonological changes occur within a syllable in the formation of eco-words in Dravidian and Indo-Aryan. In Dravidian Languages the first syllable whether it is CV or V is replaced as /gi-/ irrespective of the class of the phonemes in the base word, as shown in Telugu.

<i>Yerukala</i>	Gloss
<i>sōru gīru</i>	‘rice and like’
<i>keḷḷu giḷḷu</i>	‘stone and like’
<i>gōruga gīruga</i>	‘nails and like’
<i>tanni ginni</i>	‘water and like’
<i>minu ginu</i>	‘fish and like’
<i>kīy gīy</i>	‘hand and like’
<i>ūḍu gīḍu</i>	‘house and like’

5.7. Pronouns

A pronoun is a word used in the place of one or more nouns. Pronouns are of seven types. They are Personal, reflexive, intensive, relative, interrogative, demonstrative, and indefinite.

5.7.1. Personal Pronouns

Personal pronoun in *Yerukala* comes in three persons ‘First person, Second Person and third person. These pronouns are different in singular and plural numbers.

1 st Per. sg.	<i>nānu</i>	‘I’
1 st Per.pl (Excl)	<i>naṅg</i>	‘we’
1 st Per.pl. (Incl)	<i>nambr/u</i>	‘we’
2 nd Per. sg.	<i>nīnu</i>	‘you’
2 nd Per. pl	<i>niṅg</i>	‘you’
3 rd Per. Masc.sg	<i>adu</i>	‘he/she’
3 rd Per.masc.pl	<i>ayya</i>	‘they’
3 rd Per. Neu.sg.	<i>ayya</i>	‘they’
2 nd Per. Neu.pl	<i>ayya</i>	‘they’

5.7.2. Reflexive

	<i>Yerukala</i>	Gloss
Singular	attu	‘oneself’
Plural	atru	‘one selves’

5.7.3. Demonstratives

	<i>Yerukala</i>	Gloss
Masc. Non. Masc. sg.	<i>adu</i>	‘he/she/it’
Masc.pl.	<i>ayya</i>	‘they’
Non.macs.pl.	<i>ayya</i>	‘they’

5.7.4. Interrogative Pronouns

<i>Yerukala</i>	Gloss
<i>enda</i>	‘what’
<i>entuku</i>	‘why’
<i>ēdu</i>	‘who (sg.)’
<i>yādu</i>	‘who (pl.)’
<i>ē</i>	‘which’
<i>ēdu</i>	‘which’
<i>eppōru</i>	‘when’
<i>yāṭ/engē</i>	‘where (Rem.)’
<i>yāṭu</i>	‘where (Lit. to where)’
<i>yatru</i>	‘whose’
<i>eṇa</i>	‘how’
<i>etana</i>	‘how much’
<i>etanaṭal</i>	‘how many (persons)’

Examples of Interrogative Pronouns

59	<i>niṭu</i>	<i>pēru</i>	<i>endadu?</i>
	your	name	what
	What is your name		
60	<i>entuku</i>	<i>nī</i>	<i>vān-s-u</i>
	why	you	come-PST-2.sg.m/nm
	Why you came?		

- 61 *adu* *edu*
 he-2.sg.m who (sg.)
 Who is he?
- 62 *ayya* *yādu*
 they-2.pl.m who (pl.)
 Who are they?
- 63 *yād* *cavkā*
 which cheapest
 Which is cheapest?
- 64 *yādu* *niṅṅ* *ūduga*
 which your house
 Which are your houses?
- 65 *eppōru* *malar* *eddikkara*
 when Malar getup
 When do Malar get up?
- 66 *adu* *yāṭidu*
 she where
 Where is she?
- 67 *kamala* *nēsu* *yāṭu-ku* *ō-s-u*
 kamala yesterday where-DAT go-PST-3.sg.nm
 Where did kamala went yesterday?
- 68 *adu* *yāṭru* *nāyi*
 that whose dog
 Whose dog is that?
- 69 *eṇa* *īra*
 how you
 How are you?
- 70 *nēnu* *etana* *etukāra*
 you How much take
 How much did you take?

71	<i>kanyaḷam-ku</i>	<i>etnaṭal</i>	<i>ō-s-u</i>
	marriage-DAT	How many	go-PST-3.pl.m/nm
	How many people went to marriage?		

5.8. Numeral System

Numerals are the sub-class of nouns as they are capable of inflecting for case and gender-number, at least selectively. Numerals considered as basic vocabulary in a language, which can form the core domain of a language. Study of numerals can help us to affine a language or a speech variety in the group or in the family.

Yerukala numerals has no fixed numerals because from 1, 4, 5, 7, 8, 9 and 10 can see in Tamil and 2, 3 and 6 are look similar to Telugu. So, *Yerukala* has no native numerals.

5.8.1. Cardinals

The following are the cardinal forms of the basic numerals:

<i>Yerukala</i>	Gloss
<i>v/oṇḍu</i>	‘one’
<i>reṇḍu</i>	‘two’
<i>mūḍu</i>	‘three’
<i>nālu</i>	‘four’
<i>aṇḍu</i>	‘five’
<i>āru</i>	‘six’
<i>ēgu</i>	‘seven’
<i>eṭṭu</i>	‘eight’
<i>vombidi</i>	‘nine’
<i>pottu</i>	‘ten’

The final -CV of the numerals ‘one’, ‘two’ and ‘three’ show -ḍu, Telugu and Tamil have the same numerals too and the numeral ‘six’ (*āru*) is the same in Telugu. In the same way ‘four (nālu)’, ‘seven (ēgu)’, ‘eṭṭu (eight)’, ‘nine (ombidi)’ and ‘ten (pottu)’ are similar to Tamil Language.

The structure of the higher numerals from ‘eleven’ to ‘nineteen’ are expressed by using the 10 (pottu) + One (oṇḍu) as shown in the example. The structure of the *Yerukala* numerals from eleven onwards in Dravidian is like this :

Ten + One ‘eleven’

Ten + Two ‘twelve’

5.8.2. The Structure of *Yerukala* Numerals

<i>Yerukala</i>	Gloss
<i>podinoṇḍu</i>	‘eleven’
<i>panneṇḍu</i>	‘twelve’
<i>padamūḍu</i>	‘thirteen’
<i>padanālu</i>	‘fourteen’
<i>podinenṇu</i>	‘fifteen’
<i>padanāru</i>	‘sixteen’
<i>podinēgu</i>	‘seventeen’
<i>podineṭṭu</i>	‘eighteen’
<i>podinombidi</i>	‘nineteen’
<i>irdi</i>	‘twenty’

There are various adjective forms of the numerals. Ten are formed in the structure of numerals from eleven to nineteen. There are five forms which are listed below, /podin-/, /pan-/, /pada-/, /padan/.

<i>Yerukala</i>		Gloss
<i>podinoṇḍu</i>	<i>padin</i> + <i>oṇḍu</i>	‘eleven’
<i>panneṇḍu</i>	<i>pan</i> + <i>eṇḍu</i>	‘twelve’
<i>padamūḍu</i>	<i>pada</i> + <i>mūḍu</i>	‘thirteen’
<i>podinenṇu</i>	<i>podin</i> + <i>aṇju</i>	‘fifteen’
<i>podineṭṭu</i>	<i>podī</i> + <i>neṭṭu</i>	‘eighteen’

As the numeral nine is a structure, the structure nineteen would be interested to understand, as it includes in the two form. Which literally shows the structure that (ten) + (one - ten). The structure of the nineteen is show below.

podinombidi *podin + ombidi*
Ten + Nine

Numerals above twenty are formed by using *iravat* ‘twenty’ followed by other cardinals. In the same way *muppidi* or *muppadu* ‘thirty’ which means three tens and the cardinal will be followed. In *nāpadu* ‘forty’ also do the same four tens followed by cardinals. But when it comes to numeral 50 to 90, the order is changed. In *Yerukala anjarāga pottu* (fifty), it means *anju* refers to five and *-ga* refers to plural suffix, and followed by cardinal *pottu* means ‘ten’, which means 5 Tens. For ‘hundred’ *pottu pottu* ‘ten tens or *nūru*. The word *nūru* (100) is similar to Telugu.

Yerukala	Number	Gloss
<i>iravat+oṇḍu</i>	(20+1)	‘twenty-one’
<i>muppidi</i>	(30)	‘thirty’
<i>muppid+oṇḍu</i>	(30+1)	‘thirty-one’
<i>nāpadu</i>	(40)	‘forty’
<i>nāpad+oṇḍu</i>	(40+1)	‘forty-one’
<i>anjarāga pottu</i>	(50)	‘fifty’
<i>anjarāga+oṇḍu</i>	(50+1)	‘fifty-one’
<i>ārāga pottu</i>	(60)	‘sixty’
<i>ārāga+oṇḍu</i>	(60+1)	‘sixty-one’
<i>ēgrāga pottu</i>	(70)	‘seventy’
<i>ēgrāga +oṇḍu</i>	(70+1)	‘seventy-one’
<i>eṭrāga pottu</i>	(80)	‘eighty’
<i>eṭrāga +oṇḍu</i>	(80+1)	‘eighty-one’
<i>ombrāgāpottu</i>	(90)	‘ninety’
<i>nūru/pottu pottu</i>	(100)	‘hundred’
<i>nūṭa pottu</i>	(100+10)	‘hundred and ten’

<i>āyram</i>	(1000)	‘thousand’
<i>pottāyram</i>	(10000)	‘ten thousand’
<i>oṇḍulaksa</i>	(100000)	‘one lakh’
<i>pottu laksa</i>	(1000000)	‘ten lakh’
<i>kōṭi rubāyi</i>	(10000000)	‘one crore’
<i>pottu kōṭi rubāyi</i>	(1000000000)	‘ten crore’

For more higher numerals like *āyram* ‘thousand’ adopted from Tamil *āyiram*. From higher numerals like ten thousand ‘*pottu āyram*’ (10×1000).

5.8.3. Ordinals

Yerukala language shows the loss of original ordinal formations. The first three forms have a number of free variants which are attested in the data. It is most important that ordinal system is said to be borrowed from Sanskrit, it is not original to the Dravidian. It is said that ordinals are developed in Dravidian languages due to language convergence (Subramoniam, 2015. Pp.26). The *Yerukala* has ordinals as shown below.

<i>Yerukala</i>	Gloss
<i>oṇḍu/vonḍu/modaṭi/minni/</i>	‘first’
<i>reṇḍavā</i>	‘second’
<i>mūḍu/mūḍā</i>	‘third’
<i>nālā</i>	‘forth’
<i>anṇā</i>	‘fifth’
<i>ārā</i>	‘sixth’
<i>ēgā</i>	‘seventh’
<i>eṭṭā</i>	‘eighth’
<i>ombidā</i>	‘ninth’
<i>pottā</i>	‘tenth’

5.8.4. Classifiers

Yerukala classifiers are listed below.

<i>Yerukala</i>	Gloss
<i>mūḍēru</i>	‘three (number) persons’
<i>mūḍunāyi</i>	‘three (number) dogs’
<i>nālu sinnaya</i>	‘four (number) boys’
<i>nālu konju</i>	‘four (number) birds’
<i>anjēru</i>	‘five (number) persons’
<i>anju kōluga</i>	‘five (number) knives’
<i>ārēru</i>	‘six (number) persons’
<i>āru punalu</i>	‘six (number) cats’
<i>ēgēru</i>	‘seven (number) persons’
<i>ēgu ūḍuga</i>	‘seven (number) villages’
<i>eṭṭu monasurga</i>	‘eight (number) persons’
<i>eṭṭu māḍuga</i>	‘eight (number) cows’
<i>vombidi monasurga</i>	‘nine (number) persons’
<i>vombidi kōyiga</i>	‘nine (number) hens’
<i>pottēru</i>	‘ten (number) persons’
<i>pottu keḷḷuga</i>	‘ten (number) stones’
<i>aḍḍēru</i>	‘all (number) people’

5.8.4.1. Personal marker

-ēru in connection with human nouns, it occurs with cardinals denoting of persons shown by the integral.

<i>Yerukala</i>	Gloss
<i>mūḍēru</i>	‘three persons’
<i>nālēru</i>	‘four persons’
<i>anjēru</i>	‘five persons’
<i>pottēru</i>	‘ten persons’
<i>aḍḍēru</i>	‘all persons’

The simple form of the first numeral is *oṇḍu* – ‘one’ and that of the second is *reṇḍu* – ‘two’. As in other Dravidian Languages, these simplest forms to function as adjectives.

<i>Yerukala</i>	Gloss
<i>oṇḍu monaso</i>	‘one person’
<i>oṇḍu paṇḍri</i>	‘one pig’
<i>oṇḍu nāl</i>	‘one day’
<i>reṇḍu kēdga</i>	‘two donkeys’
<i>reṇḍu sinnayya</i>	‘two children’

5.8.5. Fractional

To express fractional only Telugu terminology is adopted.

<i>Yerukala</i>	Gloss
<i>pāvu</i>	‘quarter’
<i>oṇḍu mukkal</i>	‘one third’
<i>ārumbāvu</i>	‘one sixth’
<i>oṇḍu pāvu</i>	‘one and a quarter’
<i>oṇḍu ardu</i>	‘one and half’
<i>mūḍo voṇtu</i>	‘one and a one third’

5.8.6. Distributive

In *Yerukala*, cardinal number is reduplicated completely to form distributives; however, a pause is maintained in between the constituents.

<i>Yerukala</i>	Gloss
<i>oṇḍuku oṇḍu</i>	‘one each’
<i>roṇḍku roṇḍu</i>	‘two each’
<i>mūḍuku mūḍu</i>	‘three each’

5.9. Clitics

A Clitic is syntactically or structurally dependent on a neighbour word, particularly on its host and cannot stand on its own. Most of the cases it is

phonologically bound. In other words, clitics are indeclinable class of morphemes, which cannot occur as free morphemes. These are weak forms of fundamental categories like particles, determiners, auxiliaries and pronouns. Three types of clitics are found in *Yerukala*. They are., inclusive, emphatic and dubitative.

5.9.1. Inclusive clitic

Examples

- 72 *nānu-gūḍa* *bajar-ku* *pōke*
 I-INC market-LOC go
 I too go to market.
- 73 *ravi-gūḍa* *van-s-u*
 Ravi-INCL come-PST-3sg.m.
 Ravi also came.
- 74 *nānu* *atu-gūḍa* *kūkot-e*
 I him-INCL call-PST-1sg.m/nm
 I called him too.
- 75 *attu-gūḍa* *kār* *īdu*
 He-INCL car has
 He too has a car.

5.9.2. Dubitative clitic

The suffix /-ō/ can be used t the end of a statement or question type sentence to indicate doubt in the mind of the speaker.

Examples

- 76 *adu* *va-rāk-ō* *var-mādō* *nāku* *teri-mādu*
 He come-PST-3sg.m-DUB come-NEG-3sg.m I know-NEG-1sg.m/nm.
 He will come or not I do not know.
- 77 *adu* *sōru* *tiṅgis-ō* *tiṅgi!īō* *teri-mādu*
 he rice eat-PST-3sg-DUB. eat-NEG-3sg-DUB. know-NEG.3sg.m
 I don't know whether he has eaten food or not.

5.9.3. Emphatic clitic

As the below sentences illustrate, the emphatic clitic /-ē/ can be attached to any independent constituent of a sentences.

Examples

- 78 *nān-ē* *pani* *sende*
I-EMP work do-PST-sg.m/nm.
I only have done this work.

- 79 *nang-ē* *vandikiramū*
We-EMP come-PST-2sg.m/nm.
We ourselves came.

5.10. Post positions

Like many other Dravidian Languages, *Yerukala* has the following postpositions that occur after the NP and before the case marking suffix.

5.10.1. *Yerukala* Post Positions

(i). *iṇḍu* ‘from’

- 80 *adu* *madras* *iṇḍu* *vāṇḍ-i-du*
he-NOM.3P.sg.m madras from come-PST.3P.sg.m
He came from Madras.

(ii). *kōsam* ‘for’

- 81 *nānu* *udyōgam* *kōsam* *ōire*
i job for go
I went for job.

(iii). *eṭṭe* ‘with’

- 82 *adu* *nāyina* *kol-eṭṭe* *motsu*
he dog stick beat
He beat the dog with stick.

(iv). *kaṇṭe* ‘than’

83 *ayamma* *nā-kaṇṭe* *sinnadu*
she me-than younger
She is younger than me.

84 *nānu* *ayamma-kaṇṭe* *berdu*
i she-than elder
I am elder than to her.

(v). *kōru/kōku*

85 *naṅga* *ūḍu* *karnūl-kōru* *idu*
my house Kurnool be
Our house is in kurnool.

86 *ūṭu-kōku* *vāṅgo*
house come-2P.
Please come into the house.

(vi). *uḷḷe* ‘inside’

87 *ponnekiri* *peṭṭe* *uḷḷe* *idu*
money box inside be
The money is inside the box.

88 *uḷḷe-ki* *vāṅgo*
Inside-DAT come-2Pl.
Please come inside.

(vii). *mīne* ‘on’

89 *car* *bāṭa-mīne* *idu*
car road-on be-3sg.nm.
The car is on the road.

90 *kōti* *ūṭu-kappu-mīne* *ekkidu*
monkey roof of house-on climb-3.sg.nm
The monkey climbed onto the roof of the house.

(viii). *tarḷe* ‘under’

- 91 *kāyitaṅga* *peṭṭa-tarḷe* *idu*
papers box-under be-PRES.3Pl.nm
The papers are under the box.

(ix). *dīg* ‘downwards’

- 92 *geṭṭimīnuṇḍu* *dīg-ku* *pāt-i-du*
hill down-DAT look-PST-3P.sg.m
He looked down from the hill.

(x). *beyḷḷe* ‘outside’

- 93 *ūḍu* *beyḷḷe* *guḍi* *idu*
village outside temple be
There is temple outside the village.

(xi). *tāṭe* ‘near’

- 94 *naṅgūḍu* *krisnanadi* *tāṭe* *idu*
my-house Krishna river near be
Our village is near the river krishna.
- 95 *nānnu* *tāṭe* *duḍḍuga* *iḷḷa*
i near money be-NEG.
I have no money with me.
- 96 *adu* *ūṭu* *tāṭe* *idu*
he home near be-3sg.m
He is at home.

(xii). *pergule* ‘behind’

- 97 *nāṅga* *ūṭa* *pergule* *tōṭa-idu*
my house behind garden-be
Behind my house there is a garden.

(xiii). *munne* ‘infront’

- 98 *vāsala* *munne* *rōḍḍu-idu*
doorway infront road-be
In-front of the doorway there is a road.

(xiv). *tīr* ‘like’

99 *adu* *paṇḍri-tīr* *idu*
it pig-like be
He looks like a pig.

100 *idu* *naṅga* *tembi-tīr* *idu*
he my younger brother-like be
He is like my younger brother.

(xv). *nopporu* ‘after’

101 *ayanna* *nopporu* *yadu* *vārāku*
he after who come
Who is coming after him.

(xvi). *vark* ‘up to, until’

102 *nānu* *sonnāḍra-varku* *ōga-mānaṅgo*
i say-until go-NEG
Don’t go until I say.

(xvii). *munṇē* ‘opposite’

103 *naṅga* *ūṭu* *minne* *beru* *seḍ-īdu*
my house opposite big tree-be
There is a big tree opposite our house.

(xviii). *pak* ‘by the side of’

104 *nānu* *pak-kōru* *ukkaṅgo*
me beside-LOC sit
Please sit beside me.

(xix). *jāya* ‘in the direction of, towards’

105 *ayamma* *naṅ-jāya* *pātidu*
she me-towards see
She looked towards me.

5.11. Verb Morphology

5.11.1. A brief introduction

Verbal Morphology is basically the study of the internal structure of the verbal forms and the morphological markers cliticized onto them either structurally or morphologically. Besides these, these kinds of morphological breakings also require the testing of other constituents that are directly related to the verbs on the basis of various features like tense, mood, aspect, agreement, honorificity, etc.

In other words, verbal morphology is the study of all possible morphological forms of a verb that may take in a language. The term ‘morphological forms’ basically represent all the inflectional as well as derivational affixes, which is the conjugation with the verb root, results in the formation of verbal forms in various structures of a language. In other words, the affixes which add grammaticality or grammatical relation to the verb root with all other elements like tense, aspects, moods, person, number and gender in a sentence. Inflectional and derivational morphemes play an important role in the formation of a logical grammatical relation between the verb and other constituents of a sentence. Therefore, these categories may also be called the morphological categories which act onto the verb to prescribe various morphological forms.

As stated by Krishnamurti and Gwynn (1985,200) “in many cases, a verb, by virtue of its meaning, is inherently transitive or intransitive”. Subsequently, it has been noted by Keith Brown et.al (2006:68,132) that a verb that combines with two nominals, viz., agent (animate, actor or force) and object (the affected or experiencer) is a transitive verb and a verb that combines with one nominal (which does not require the combination of an agent and the object) is known as an intransitive verb. The third type of morphological inflection of a verb is causative. The use of causative verb as predicate requires three arguments in the form of noun phrases, viz., causer agent, actor agent and an object. A causative verb necessarily implies a second agent who is the real actor, whereas the first agent causes the second agent to act.

106	<i>adu</i>	<i>bud-idu</i>
	he-NOM.3.sg.m	fall-PST-3.sg.m
	He fell (intr.).	

107	<i>adu</i>	<i>kali</i>	<i>tinḍr-i-du</i>
	he-NOM.3.sg.m	food	eat-PST-3.sg.m
	He ate food (tr.).		

Yerukala verbs mainly classified into three types, they are: 1) transitive 2) intransitive and 3) causative verbs.

5.11.2. Transitive Verbs

Transitive verb is always followed by a noun that receiving the action, called the direct object.

<i>Yerukala</i>	Gloss
<i>kēr</i>	‘to ask’
<i>motu</i>	‘to beat’
<i>art</i>	‘to cut, pluck’
<i>saduvu</i>	‘to read, read’
<i>sonnu</i>	‘to tell’
<i>seyyi</i>	‘to do’
<i>etkoṇḍ</i>	‘to bring’
<i>pāt</i>	‘to see’
<i>tin</i>	‘to eat’
<i>māna</i>	‘to stop (action)’
<i>kēr</i>	‘to hear’
<i>appi</i>	‘to stop’

5.11.2.2. Intransitive Verbs

When an action verb has no direct object, it is called intransitive verb. Intransitive verb can be followed by an adverb or adverb phrase. But there will never be a direct object.

<i>Yerukala</i>	Gloss
<i>kāl</i>	‘to burn’
<i>budu</i>	‘to fall’
<i>ōg</i>	‘to come’
<i>naḍ</i>	‘to walk’
<i>agi</i>	‘to cry’
<i>sirip</i>	‘to laugh’
<i>paṇḍ</i>	‘to yield (crop)’
<i>ōg</i>	‘to run’

5.11.2.3. Causative Verbs

The causative markers in *Yerukala* are of three types, they are: /-piyi/, /-iyi/ and /-ppi/.

<i>Yerukala</i>	Gloss
<i>sonni-piyi</i>	‘to cause to tell’
<i>art-piyi</i>	‘to cause to cut’
<i>seyyi-piyi</i>	‘to cause to do’
<i>naḍ-piyi</i>	‘to cause to walk’
<i>ett-piyi</i>	‘to cause to bring’
<i>suḍi-piyi</i>	‘to cause to burn’
<i>āpiyi</i>	‘to cause to stop’
<i>ekki-iyi</i>	‘to cause to ask’
<i>motti-iyi</i>	‘to cause to beat’
<i>kutt-iyi</i>	‘to cause to pierce’
<i>kom-ppi</i>	‘to cause to buy’
<i>tin-ppi</i>	‘to cause to eat’
<i>mar-ppi</i>	‘to cause to stop’

5.11.3. Intransitive to Transitive

Intransitive	Gloss	Transitive	Gloss
<i>dūru</i>	‘to enter’	<i>dūri</i>	‘to thrust in’
<i>nani</i>	‘to soak’	<i>naney</i>	‘to soak’
<i>kās</i>	‘to boil’	<i>kāsu</i>	‘to boil’
<i>vaṅg</i>	‘to bend’	<i>vaṅcu</i>	‘to bend’
<i>piṅjō</i>	‘to be torn’	<i>picoḍ</i>	‘to tear’
<i>naḍa</i>	‘to walk’	<i>naḍpu</i>	‘to drive’
<i>ūgu</i>	‘to swing’	<i>ūpu</i>	‘to swing’

5.11.4. Transitive to Causative

The transitive verbs are derived by three suffixes **-iyi**, **-ppi** and **-piyi** to form causative verbs.

Transitive	Gloss	Causative	Gloss
<i>ampyōḍ</i>	‘to send’	<i>ampyōḍ-iyi</i>	‘cause to be sent’
<i>ekku</i>	‘to climb’	<i>ekk-iyi</i>	‘cause to climb’
<i>uḍku</i>	‘to cook’	<i>uḍk-iyi</i>	‘cause to cook’
<i>kaṭ</i>	‘to build’	<i>katt-iyi</i>	‘cause to build’
<i>kuṭ</i>	‘to pierce’	<i>kuṭṭ-iyi</i>	‘cause to pierce’
<i>peyi</i>	‘to rain’	<i>pe-ppi</i>	‘cause to rain’
<i>akki</i>	‘to call’	<i>a-ppi</i>	‘cause to call’
<i>koṅgu</i>	‘to buy’	<i>kom-ppi</i>	‘cause to buy’
<i>ker</i>	‘to ask’	<i>ke-piyi</i>	‘cause to ask’
<i>naḍ</i>	‘to walk’	<i>naḍ-piyi</i>	‘cause to walk’
<i>motu</i>	‘to beat’	<i>mott-piyi</i>	‘cause to beat’

5.12. Finite Verb

The finite verb occurs as the predicate. It means a finite form is one that can stand as the main verb of a sentence and occur before a final pause (full stop). Finite verbs carry person, number, gender suffixes, which are known as personal suffixes, in agreement with the noun or pronoun used as subject (Bh.Krishnamurti,1985). After the addition of personal endings, to grow the sizes only clitics can be added which are syntactically relevant. The grammatical information for the morphological categories of the verb are viz, person, gender, tense, aspect and mood.

5.12.1. Tense

According to Sreedhar (1993: 1) time is universal and non-linguistic concept with three divisions, viz, past, present and future. It has been pointed by kelin (1995: 141), ‘tense refers to the time of the situation described in the proposition, relative to some other time. This other time may be the moment of speech, eg: the past and future designate time before and after the moment of speech, respectively. Tense is expressed by inflections, by particles, or by auxiliaries in construction with the verb. Furthermore, Keith Brown, (2006: 129) asserts that the tense is “the category of the verb that places the action or state referred to in time, begin past, present or future in relation to the utterance”. Comrie (1993:2) affirms that the tense is the grammaticalized expression of location in time and further found stating that finite verb forms have absolute tense and non-finite verbs will have relative time. Krishnamurti.Bh (2003:291) states that “there are two tenses reconstructable for Proto-Dravidian, i.e. past and non-past. Non-past includes the habitual and future. Subramanyam (2010:189) states that “all the inflected verb forms can be divided into two major classes, finite and non-finite. A finite verb ends in a pronominal suffix and occurs at the end of a clause while a non-finite verb lacks these characteristics”.

According to Krishnamurti. Bh. (2003: Pp.312) ‘Morphologically most finite verbs have three constituents, stem + tense/mood + pronominal suffix, of which the last agrees with the subject noun phrase in (gender-number-person). Steever (1988:111-14) describes ‘finiteness as a syntactic property. Gender occurs only in the third person. Some finite verbs may not carry agreement markers, but those that carry tenses and agreement markers are always finite.

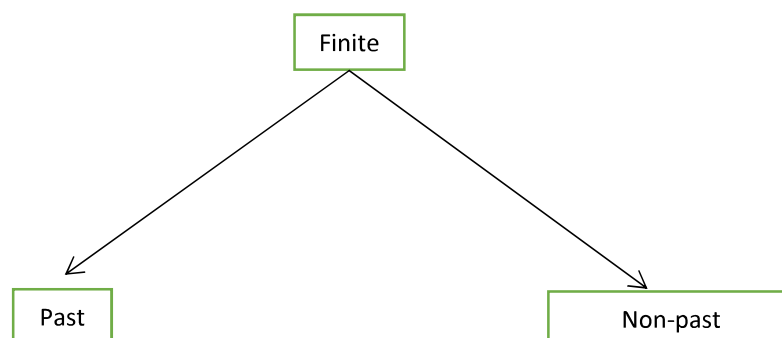


Figure-5.1. Split to the finite verb

5.12.2. Past Tense

In the past tense four type of pattern are observed in the collected data. The past tense marker is /-i-/, /-s-/, /-t-/ and /-ṭi-/ which occurs after ending of the verb stems. Krishnamurti.Bh (2003: 327) states that the past tense marker is /Ø/, which comes between the root and the personal ending. However, in contrast to the above statement, it has been identified by the researcher that in *Yerukala* the past tense cannot be /Ø/. The past tense suffixes are /-i-/, /-s-/, /-t-/ and /-ṭi-/ and the paradigm is as shown below.

Verb Stem + Past tense Suffix (i) + Pronominal Suffix

Examples

(i). keṭ- ‘to hear’

108	<i>nānu</i> i-NOM I	<i>pāṭa-na</i> song-ACC a song.	<i>keṭ-i-re</i> hear-PST 1sg.m/nm
109	<i>nāṅa</i> we-NOM We	<i>pāṭa-na</i> song-ACC a song.	<i>keṭ-i-ro</i> hear-PST-1pl.m/nm
110	<i>nīnu</i> you-NOM You	<i>pāṭa-na</i> song-ACC a song.	<i>keṭ-i-ra</i> hear-PST-2sg.m/nm
111	<i>nīṅa</i> you-NOM You	<i>pāṭa-na</i> song-ACC a song.	<i>keṭ-i-raṅa</i> hear-PST-2pl.m/nm

112	<i>adu</i> he-NOM He heard a song.	<i>pāṭa-na</i> song-ACC	<i>keṭ-i-du</i> hear-PST-3sg.m
113	<i>ayya</i> they-NOM They heard a song.	<i>pāṭa-na</i> song-ACC	<i>keṭ-i-du</i> Hear-PST-2pl.m.
114	<i>ayamma</i> she-NOM She heard a song.	<i>pāṭa-na</i> song-ACC	<i>keṭ-i-du</i> hear-PST-3sg.nm.
115	<i>ayya</i> they-NOM They heard a song.	<i>pāṭa-na</i> song-ACC	<i>keṭ-i-du</i> hear-PST-2pl.nm
116	<i>nāyi</i> dog-NOM Dog heard a song.	<i>pāṭa-na</i> song-ACC	<i>keṭ-i-du</i> hear-PST-3sg.n/nm.
117	<i>nāyiga</i> dogs-Pl.NOM Dogs heard a song.	<i>pāṭa-na</i> song-ACC	<i>keṭ-i-du</i> hear-PST-3sg.m/nm

i/we/you(Sg)/you(Pl)/he/they/(M)she/they(nm) heard a song.

(ii). *kalj* - ‘to meet’

118	<i>nānu</i> i-NOM I beat Malar.	<i>malar-na</i> malar-ACC	<i>motu-s-e</i> beat-PST-1sg.m/nm
119	<i>nanga</i> we-NOM we beat Malar.	<i>malar-na</i> malar-ACC	<i>motu-s-o</i> beat-PST-1pl.m/nm.
120	<i>nīnu</i> you(sg)-NOM You beat Malar.	<i>malar-na</i> malar-ACC	<i>motu-s-a</i> beat-PST-2sg.m/nm

- 121 *niṅga* *malar-na* *motu-s-anga*
 you(pl)-NOM malar-ACC beat-PST-2pl.m/nm
 You beat Malar.
- 122 *adu* *malar-na* *motu-s-u*
 he-NOM malar-ACC beat-PST-3sg.m.
 He beat Malar.
- 123 *ayya* *malar-na* *motu-s-u*
 they(M)-NOM malar-ACC beat-PST-3pl.m
 They beat Malar.
- 124 *motu-s-u* *malar-na* *motu-s-u*
 she-NOM malar-ACC beat-PST-3sg.nm
 She beat Malar.
- 125 *ayya* *malar-na* *motu-s-u*
 they (F)-NOM malar-ACC beat-PST-3pl.nm
 They beat Malar.
- 126 *nāyi* *malar-na* *motu-s-u*
 dog-NOM malar-ACC beat-PST-3sg.nm
 Dog beat Malar.
- 127 *nāyi-ga* *malar-na* *motu-s-u*
 dog-pl-NOM malar-ACC beat-PST-3pl.nm
 Dogs beat Malar.

i/we/you(Sg)/you(Pl)/he/they(M)/She/they(F) beat to Malar.

(iii). *pāt-* ‘to see’

- 128 *nānu* *kamala-ku* *panga-na* *ūṭu-kōru* *kuḍ-t-e*
 i-NOM kamala-DAT fruit-ACC house-LOC give-PST-1sg.m/nm
 I gave fruit to Kamala.

- 129 *naŋga* *kamala-ku* *panga-na* *ũtu-kōru* *kuɖ-t-o*
 we-NOM kamala-DAT fruit-ACC house-LOC give-PST-1pl.m/nm
 You gave fruit to Kamala.
- 130 *nīnu* *kamala-ku* *panga-na* *ũtu-kōru* *kuɖ-t-a*
 you(Sg)- kamala-DAT fruit-ACC house-LOC give-PST-2sg.m/nm
 NOM
 You gave fruit to Kamala.
- 131 *niŋga* *kamala-ku* *panga-na* *ũtu-kōru* *kuɖ-t-aŋga*
 you(Pl)-NOM kamala-DAT fruit-ACC house-LOC give-PST-2pl.m/nm
 You gave fruit to Kamala.
- 132 *adu* *kamala-ku* *panga-na* *ũtu-kōru* *kuɖ-t-du*
 he-NOM kamala-DAT fruit-ACC house-LOC give-PST-3sg.m.
 He gave fruit to Kamala.
- 133 *ayya* *kamala-ku* *panga-na* *ũtu-kōru* *kuɖ-t-du*
 they(M)-NOM kamala-DAT fruit-ACC house-LOC give-PST-3pl.m.
 They gave fruit to Kamala.
- 134 *ayamma* *kamala-ku* *panga-na* *ũtu-kōru* *kuɖ-t-du*
 she-NOM kamala-DAT fruit-ACC house-LOC give-PST-3pl.nm
 She gave fruit to Kamala.
- 135 *ayya* *kamala-ku* *panga-na* *ũtu-kōru* *kuɖ-t-du*
 they-NOM kamala-DAT fruit-ACC house-LOC give-PST-3pl.nm
 They gave fruit to Kamala.
- 136 *nāyi* *kamala-ku* *panga-na* *ũtu-kōru* *kuɖ-t-du*
 dog-NOM kamala-DAT fruit-ACC house-LOC give-PST-3sg.nm
 Dog gave fruit to Kamala.
- 137 *nāyi-ga* *kamala-ku* *panga-na* *ũtu-kōru* *kuɖ-t-du*
 dog-pl-NOM kamala-DAT fruit-ACC house-LOC give-PST-3pl.nm
 Dogs gave fruit to Kamala.
- i/we/you(Sg)/you(Pl)/he/they(M)/she/they(F) gave fruit to Kamala.

(iv). *vand* ‘to come’

- 138 *nānu* *ūtu-ku* *nesu* *vand-~~ti~~-re*
 i-NOM home-DAT yesterday come-PST-1sg.m/nm
 I came home yesterday.
- 139 *naṅga* *ūtu-ku* *nesu* *vand-~~ti~~-ro*
 we-NOM home-DAT yesterday come-PST-1pl.m/nm
 We came home yesterday.
- 140 *nīnu* *ūtu-ku* *nesu* *vand-~~ti~~-ra*
 you(Sg)-NOM home-DAT yesterday come-PST-2sg.m/nm
 You came home yesterday.
- 141 *niṅga* *ūtu-ku* *nesu* *vand-~~ti~~-raṅga*
 you(Pl)-NOM home-DAT yesterday come-PST-2pl.m/nm
 You came home yesterday.
- 142 *adu* *ūtu-ku* *nesu* *vand-~~ti~~-du*
 he-NOM home-DAT yesterday come-PST-3sg.m.
 He came home yesterday.
- 144 *ayya* *ūtu-ku* *nesu* *vand-~~ti~~-du*
 they(M)-NOM home-DAT yesterday come-PST-3pl.m.
 They came home yesterday.
- 145 *ayamma* *ūtu-ku* *nesu* *vand-~~ti~~-du*
 she(F)-NOM home-DAT yesterday come-PST-3pl.nm
 She came home yesterday.
- 146 *ayya* *ūtu-ku* *nesu* *vand-~~ti~~-du*
 they(F)-NOM home-DAT yesterday come-PST-3pl.nm
 They came home yesterday.
- 147 *nāyi* *ūtu-ku* *nesu* *vand-~~ti~~-du*
 dog-NOM home-DAT yesterday come-PST-3sg.nm
 Dog came home yesterday.

148	<i>nāyi</i>	<i>ūtu-ku</i>	<i>nesu</i>	<i>vand-ti-du</i>
	dog-PL-NOM	home-DAT	yesterday	come-PST-3pl.nm
	Dogs came home yesterday.			

i/we/you(Sg)/you(Pl)/he/they(M)/She/they(F) came home yesterday.

(v). *bud* -‘to fall’

149	1sg	<i>bud-i-re</i>	1pl	<i>bud-i-ro</i>
	2sg	<i>bud-i-ra</i>	2pl	<i>bud-i-raṅga</i>
	3sg.m.	<i>bud-i-du</i>	3pl.m.	<i>bud-i-du</i>
	3sg.nm.	<i>bud-i-du</i>	3pl.nm.	<i>bud-i-du</i>

i/we/you(Sg)/you(Pl)/he/they(M)/She/they(F) fell.

(vi). *keru* -‘to ask’

150	1sg	<i>keṭ-i-re</i>	1pl	<i>keṭ-i-ro</i>
	2sg	<i>keṭ-i-ra</i>	2pl	<i>keṭ-i-raṅga</i>
	3sg.m.	<i>keṭ-i-du</i>	3pl.m.	<i>keṭ-i-du</i>
	3sg.nm.	<i>keṭ-i-du</i>	3pl.nm.	<i>keṭ-i-du</i>

i/we/you(Sg)/you(Pl)/he/they(M)/She/they(nm) asked.

(vii). *sonna* ‘to tell’

151	1sg	<i>sonna-s-e</i>	1pl	<i>sonna-s-o</i>
	2sg	<i>sonna-s-a</i>	2pl	<i>sonna-s-aṅga</i>
	3sg.m.	<i>sonna-s-du</i>	3pl.m.	<i>ksonna-s-du</i>
	3sg.nm.	<i>sonna-s-du</i>	3pl.nm.	<i>sonna-s-du</i>

i/we/you(sg)/you(pl)/he/they(M)/She/they(nm) said.

(viii). *satto* ‘to die’

152	1sg	<i>satto-s-e</i>	1pl	<i>satto-s-o</i>
	2sg	<i>satto-s-a</i>	2pl	<i>satto-s-anga</i>
	3sg.m.	<i>satto-s-u</i>	3pl.m.	<i>satto-s-u</i>
	3sg.nm.	<i>satto-s-u</i>	3pl.nm.	<i>satto-s-u</i>

i/we/you(Sg)/you(Pl)/he/they(M)/She/they(nm) dead.

(ix). *odu* ‘to serve’

153	1sg	<i>odu-s-e</i>	1pl	<i>odu-s-o</i>
	2sg	<i>odu-s-a</i>	2pl	<i>odu-s-anga</i>
	3sg.m.	<i>odu-s-u</i>	3pl.m.	<i>odu-s-u</i>
	3sg.nm.	<i>odu-s-u</i>	3pl.nm.	<i>odu-s-u</i>

i/we/you(sg)/you(pl)/he/they(M)/She/they(nm) served.

(x). *iccoḏ* ‘to sell’

154	1sg	<i>icco-ṭi-re</i>	1pl	<i>icco-ṭi-ro</i>
	2sg	<i>icco-ṭi-ra</i>	2pl	<i>icco-ṭi-ranga</i>
	3sg.m.	<i>icco-ṭi-du</i>	3pl.m.	<i>icco-ṭi-du</i>
	3sg.nm.	<i>icco-ṭi-du</i>	3pl.nm.	<i>icco-ṭi-du</i>

i/we/you(sg)/you(pl)/he/they(M)/She/they(nm) sold.

(xi). *picco* ‘to serve’

155	1sg	<i>picci-ṭi-re</i>	1pl	<i>picci-ṭi-ro</i>
	2sg	<i>picci-ṭi-ra</i>	2pl	<i>picci-ṭi-ranga</i>
	3sg.m.	<i>picci-ṭi-du</i>	3pl.m.	<i>picci-ṭi-du</i>
	3sg.nm.	<i>picci-ṭi-du</i>	3pl.nm.	<i>picci-ṭi-du</i>

i/we/you(sg)/you(pl)/he/they(M)/She/they(nm) served.

5.13.2.1. Personal suffixes

S.No	Finite aspect category person/number/gender	Pronouns	Pronominal Endings	Verb form (past)
1	1sg.m/nm	<i>nānu</i>	<i>e</i>	/-i-/ , /-s-/ , /-t-/ , /-ṭi-/
2	1pl.m/nm	<i>naṅga</i>	<i>o</i>	/-i-/ , /-s-/ , /-t-/ , /-ṭi-/
3	2sg.m/nm	<i>nīnu</i>	<i>a</i>	/-i-/ , /-s-/ , /-t-/ , /-ṭi-/
4	2pl.m/nm	<i>niṅga</i>	<i>aṅga</i>	/-i-/ , /-s-/ , /-t-/ , /-ṭi-/
5	3sg.m	<i>adu</i>	<i>u</i>	/-i-/ , /-s-/ , /-t-/ , /-ṭi-/
6	3pl.m	<i>ayya</i>	<i>u</i>	/-i-/ , /-s-/ , /-t-/ , /-ṭi-/
7	3sg.nm	<i>ayamma</i>	<i>u</i>	/-i-/ , /-s-/ , /-t-/ , /-ṭi-/
8	3pl.nm	<i>ayya</i>	<i>u</i>	/-i-/ , /-s-/ , /-t-/ , /-ṭi-/

5.14. Non-Past

Non-past includes both present and future. Bhattacharya (1953:33) noted that the “merging of the two primary tense i.e., present and future is a peculiarity of Munda, Dravidian and the Aryan tongue Desiya in Central India. How this peculiar linguistic phenomenon appeared in many languages of different origin, spoke over a wide area of particular region. (i.e. middle India), is still shrouded in mystery. This trait may owe its origin to an ancient substratum speech”. The suffixes of the non-past tense are /-a/ , /-ra/ , and /-ka/.

5.14.1. Paradigm of Non-Past

Verb Stem + Non-past tense suffix + pronominal suffix

kaṭṭ ‘to build’

156	<i>nānu</i> i-NOM	<i>ūṭa</i> house	<i>ḍisambar-kōru</i> December-LOC	<i>kaṭṭ-a-re</i> build-NPST-1sg.m/nm
	I will built a house in December.			
157	<i>naṅga</i> we-NOM	<i>ūṭa</i> house	<i>ḍisambar-kōru</i> December-LOC	<i>kaṭṭ-a-ro</i> build-NPST-1pl.m/nm
	We will built a house in December.			

- 158 *nīnu* *ūṭa* *ḍisambar-kōru* *kaṭṭ-a-ra*
 you-NOM house December-LOC build-NPST-2sg.m/nm
 You will built a house in December.
- 159 *niṅga* *ūṭa* *ḍisambar-kōru* *kaṭṭ-a-raṅga*
 you-NOM house December-LOC build-NPST-2sl.m/nm
 You will built a house in December.
- 160 *adu* *ūṭa* *ḍisambar-kōru* *kaṭṭ-a-ku*
 he-NOM house December-LOC build-NPST-3sg.m.
 He will built a house in December.
- 161 *ayya* *ūṭa* *ḍisambar-kōru* *kaṭṭ-a-ku*
 they-NOM house December-LOC build-NPST-3pl.m.
 They will built a house in December.
- 162 *ayamma* *ūṭa* *ḍisambar-kōru* *kaṭṭ-a-ku*
 she-NOM house December-LOC build-NPST-3sg.nm
 She will built a house in December.
- 163 *ayya* *ūṭa* *ḍisambar-kōru* *kaṭṭ-a-ku*
 they-NOM house December-LOC build-NPST-3pl.nm
 They will built a house in December.

iccoḍ ‘to sell’

- 164 *nānu* *paṅga-la* *tellari* *iccoḍ-a-re*
 i-NOM fruit-Pl tomorrow sell-NPST-1sg.m/nm
 I will sell fruits tomorrow.
- 165 *naṅga* *paṅga-la* *tellari* *iccoḍ-a-ro*
 we-NOM fruit-Pl tomorrow sell-NPST-1pl.m/nm
 We will sell fruits tomorrow.
- 166 *nīnu* *paṅga-la* *tellari* *iccoḍ-a-ra*
 you(Sg)-NOM fruit-Pl tomorrow sell-NPST-2sg.m/nm
 You will sell fruits tomorrow.

- 167 *niṅga* *paṅga-la* *tellari* *iccoḍ-a-aṅga*
 you(Pl)-NOM fruit-Pl tomorrow sell-NPST-2pl.m/nm
 You will sell fruits tomorrow.
- 168 *adu* *paṅga-la* *tellari* *iccoḍ-a-ku*
 he-NOM fruit-Pl tomorrow sell-NPST-3sg.m.
 He will sell fruits tomorrow.
- 169 *ayya* *paṅga-la* *tellari* *iccoḍ-a-ku*
 they(M)-NOM fruit-Pl tomorrow sell-NPST-3pl.m.
 They will sell fruits tomorrow.
- 170 *ayamma* *paṅga-la* *tellari* *iccoḍ-a-ku*
 she(F)-NOM fruit-Pl tomorrow sell-NPST-3sg.nm
 She will sell fruits tomorrow.
- 171 *ayya* *paṅga-la* *tellari* *iccoḍ-a-ku*
 they(F)-NOM fruit-Pl tomorrow sell-NPST-3pl.nm
 They will sell fruits tomorrow.
- 172 *nāyi* *paṅga-la* *tellari* *iccoḍ-a-ku*
 dog-NOM fruit-Pl tomorrow sell-NPST-3sg.nm
 Dog will sell fruits tomorrow.
- 173 *nāyi* *paṅga-la* *tellari* *iccoḍ-a-ku*
 dog-PL-NOM fruit-Pl tomorrow sell-NPST-3pl.nm
 Dogs will sell fruits tomorrow.

i/we/you(Sg)/you(Pl)/he/they(M)/She/they(F) will sell fruits tomorrow.

***koṇ* ‘to buy’**

- | | | | |
|--------|-----------------|--------|--------------------|
| 1sg | <i>koṇ-a-re</i> | 1Pl | <i>koṇ-a-ro</i> |
| 2sg | <i>koṇ-a-ra</i> | 2Pl | <i>koṇ-a-raṅga</i> |
| 3sg.m. | <i>koṇ-a-ku</i> | 3Pl.m. | <i>koṇ-a-ku</i> |
| 3sg.f. | <i>koṇ-a-ku</i> | 3Pl.f. | <i>koṇ-a-ku</i> |
- 174 *nānu* *bomma* *koṇ-a-re*
 i-NOM doll buy-NPST-1sg.m/nm.
 I will buy a doll.

mott ‘to beat’

1sg	<i>mot-a-re</i>	1pl	<i>mot-a-ro</i>
2sg	<i>mot-a-ra</i>	2pl	<i>mot-a-raṅga</i>
3sg.m.	<i>mot-a-ku</i>	3pl.m.	<i>mot-a-ku</i>
3Sg.F.	<i>mot-a-ku</i>	3pl.f.	<i>mot-a-ku</i>

175	<i>nānu</i>	<i>nāyi</i>	<i>mot-a-re</i>
	i-NOM	dog	beat-NPST-1sg.m/nm.
	I will beat a dog.		

/-ra/

vā ‘to come’

176	<i>nānu</i>	<i>ūt-ku</i>	<i>vā-ra-re</i>
	i-NOM	house-DAT	come-NPST-1sg.m/nm
	I will come home.		

177	<i>naṅga</i>	<i>ūt-ku</i>	<i>vā-ra-ro</i>
	we-NOM	house-DAT	come-NPST-1pl.m/nm
	We will come to home.		

178	<i>nīnu</i>	<i>ūt-ku</i>	<i>vā-ra-ra</i>
	you(Sg)-NOM	house-DAT	come-NPST-2sg.m/nm
	You will come to home.		

179	<i>niṅga</i>	<i>ūt-ku</i>	<i>vā-ra-aṅga</i>
	you(Pl)-NOM	house-DAT	come-NPST-2pl.m/nm
	You will come to home.		

180	<i>adu</i>	<i>ūt-ku</i>	<i>vā-ra-ku</i>
	he-NOM	house-DAT	come-NPST-3sg.m.
	He will come to home.		

181	<i>aṃya</i>	<i>ūt-ku</i>	<i>vā-ra-ku</i>
	they(M)-NOM	house-DAT	come-NPST-3pl.m.
	They will come to home.		

- 182 *ayamma* *ūt-ku* *vā-ra-ku*
 she(F)-NOM house-DAT come-NPST-3sg.nm
 She will come to home.
- 183 *ayya* *ūt-ku* *vā-ra-ku*
 they(F)-NOM house-DAT come-NPST-3pl.nm
 They will come to home.
- 184 *nāyi* *ūt-ku* *vā-ra-ku*
 dog-NOM house-DAT come-NPST-3sg.nm
 Dog will come to home.
- 185 *nāyi* *ūt-ku* *vā-ra-ku*
 dog-PL-NOM house-DAT come-NPST-3pl.nm
 Dogs will come to home.

i/we/you (sg)/you(pl)/he/they(M)/She/they(F) will come tome.

/-ka/

***kuḍi* ‘to drink’**

- 186 *nānu* *tanni* *kuḍi-ka-re*
 i-NOM water drink-NPST-1sg.m/nm.
 I will drink water.
- 187 *naṅga* *tanni* *kuḍi-ka-ro*
 we-NOM water drink-NPST-1pl.m/nm.
 We will drink water.
- 188 *nīnu* *tanni* *kuḍi-ka-ra*
 you-NOM water drink-NPST-2sg.m/nm.
 You will drink water.
- 189 *niṅga* *tanni* *kuḍi-ka-raṅga*
 you-NOM water drink-NPST-2pl.m/nm.
 You will drink water.
- 190 *adu* *tanni* *kuḍi-ka-ku*
 he-NOM water drink-NPST-1sg.m.
 He will drink water.

- 191 *nānu* *tanni* *kuḍi-ka-ku*
 she-NOM water drink-NPST-1sg.nm.
 She will drink water.
- 192 *ayya* *tanni* *kuḍi-ka-ku*
 they-NOM water drink-NPST-2pl.m.
 They will drink water.
- 193 *ayya* *tanni* *kuḍi-ka-ku*
 they-NOM water drink-NPST-2pl.nm.
 They will drink water.

***keru* ‘to ask’**

- | | | | | |
|-----|---------|------------------|--------|---------------------|
| 194 | 1sg | <i>kek-ka-re</i> | 1pl | <i>kek-ka-ro</i> |
| | 2sg | <i>kek-ka-ra</i> | 2pl | <i>kek-ka-raṅga</i> |
| | 3sg.m. | <i>kek-ka-ku</i> | 3pl.m. | <i>kek-ka-ku</i> |
| | 3sg.nm. | <i>kek-ka-ku</i> | 3pl.f. | <i>Kek-ka-ku</i> |
- nānu* *tēp-na* *ponnu-ga* *kek-ka-re*
 i-NOM father-ACC money-pl ask-NPST-1sg.m/nm.
 I will ask money to Father.

5.14.2. Personal suffixes

S.No	Finite aspect category person/number/gender	Pronouns	Pronominal Endings	Verb form (Non-past)
1	1sg.m/nm	<i>nānu</i>	<i>e</i>	<i>/-a-/, /-ra-/, /-ka-/</i>
2	1pl.m/nm	<i>naṅga</i>	<i>o</i>	<i>/-a-/, /-ra-/, /-ka-/</i>
3	2sg.m/nm	<i>nīnu</i>	<i>a</i>	<i>/-a-/, /-ra-/, /-ka-/</i>
4	2pl.m/nm	<i>niṅga</i>	<i>aṅga</i>	<i>/-a-/, /-ra-/, /-ka-/</i>
5	3sg.m	<i>adu</i>	<i>u</i>	<i>/-a-/, /-ra-/, /-ka-/</i>
6	3pl.m	<i>ayya</i>	<i>u</i>	<i>/-a-/, /-ra-/, /-ka-/</i>
7	3sg.nm	<i>ayamma</i>	<i>u</i>	<i>/-a-/, /-ra-/, /-ka-/</i>
8	3pl.nm	<i>ayya</i>	<i>u</i>	<i>/-a-/, /-ra-/, /-ka-/</i>

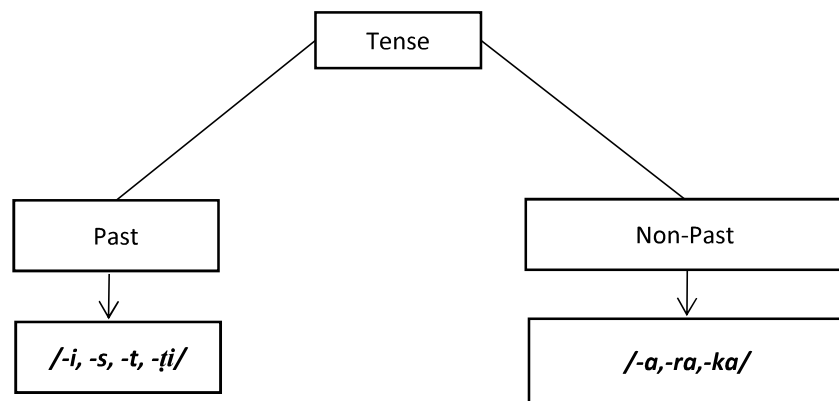


Figure: 5.2. Tense classification and markers

5.15. Aspectual Markers

Aspect is another common inherent verbal category. As discussed by Comrie (1976:3) that ‘aspects are different ways of viewing the internal temporal constituency of a situation. Further, he also mentions that the aspect is concerned with relating the time of the situation to any other time-point, but rather with the internal temporal constituency of the situation; one could state the difference as one between situation internal time (aspect) and situation external time is (tense). It highlights the internal temporal unfolding of the prediction. Essentially, the aspect indicates whether an event, state process or action is indicated by a verb is completed or in in-complete action (progress).

5.15.1. Past Habitual Aspect

Past habitual aspect expresses the action which was completed quite a period in the past. The past habitual marker is expressed by **/-gya/**, which comes after the main verb.

tin ‘to eat’

195	<i>nānu</i>	<i>sōru</i>	<i>tin-gya-re</i>
	i-NOM	food	eat-PSTHAB-1Sg.m/nm.
	I was eating food.		

196	<i>naṅga</i>	<i>sōru</i>	<i>tin-gya-ro</i>
	we-NOM	food	eat-PSTHAB-1pl.m/nm.
	We were eating food.		

- 197 *nīnu* *sōru* *tin-gya-ra*
 you-NOM food eat-PSTHAB-2sg.m/nm.
 You were eating food.
- 198 *niṅga* *sōru* *tin-gya-raṅga*
 You-NOM food eat-PSTHAB-2pl.m/nm.
 You were eating food.
- 199 *adu* *sōru* *tin-gya-ku*
 he-NOM food eat-PSTHAB-1sg.m.
 He was eating food.
- 200 *adu* *sōru* *tin-gya-ku*
 she-NOM food eat-PST-HAB-1sg.nm.
 She was eating food.
- 201 *ayya* *sōru* *tin-gya-ku*
 they-NOM food eat-PSTHAB-2pl.m.
 They were eating food.
- 202 *ayya* *sōru* *tin-gya-ku*
 They-NOM food eat-PSTHAB-2pl.nm.
 They were eating food.

/kon/ ‘to buy’

- 203 *nānu* *bājaru-kōru* *panga-l-na* *kon-gya-re*
 i-NOM market-LOC fruit-Pl-ACC buy -PSTHAB-1.sg.m.nm
 I was buying the fruits from market.
- 204 *naṅga* *bājaru-kōru* *panga-l-na* *kon-gya-ro*
 We-NOM market-LOC fruit-Pl-ACC buy -PSTHAB-1.pl.m.nm
 We were buying the fruits from market.
- 205 *nīnu* *bājaru-kōru* *panga-l-na* *kon-gya-ra*
 you-NOM market-LOC fruit-Pl-ACC buy -PSTHAB-2.sg.m.nm
 You were buying the fruits from market.

- 206 *niṅga* *bājaru-kōru* *panga-l-na* *kon-gya-raṅga*
 You-NOM market-LOC fruit-Pl-ACC buy -PSTHAB-2.pl.nm
 You were buying the fruits from market.
- 207 *adu* *bājaru-kōru* *panga-l-na* *kon-gya-ku*
 he-NOM market-LOC fruit-Pl-ACC buy -PSTHAB-3.sg.m.
 He was buying the fruits from market.
- 208 *adu* *bājaru-kōru* *panga-l-na* *kon-gya-ku*
 she-NOM market-LOC fruit-Pl-ACC buy -PSTHAB-3.sg.nm
 She was buying the fruits from market.
- 209 *ayya* *bājaru-kōru* *panga-l-na* *kon-gya-ku*
 they-NOM market-LOC fruit-Pl-ACC buy -PSTHAB-3.pl.m
 They were buying the fruits from market.
- 210 *ayya* *bājaru-kōru* *panga-l-na* *kon-gya-ku*
 they-NOM market-LOC fruit-Pl-ACC buy -PSTHAB-3.pl.nm
 They were buying the fruits from market.

/seyy/ ‘to do’

- | | | | | |
|-----|---------|--------------------|---------|-----------------------|
| 211 | 1sg | <i>seya-gya-re</i> | 1pl | <i>seya-gya-ro</i> |
| | 2sg | <i>seya-gya-ra</i> | 2pl | <i>seya-gya-raṅga</i> |
| | 3sg.m. | <i>seya-gya-ku</i> | 3pl.m. | <i>seya-gya-ku</i> |
| | 3sg.nm. | <i>seya-gya-ku</i> | 3pl.nm. | <i>seya-gya-ku</i> |

/kaṭṭ/ ‘to built’

- | | | | | |
|-----|---------|---------------------|---------|------------------------|
| 212 | 1sg | <i>kaṭṭa-gya-re</i> | 1pl | <i>kaṭṭa-gya-ro</i> |
| | 2sg | <i>kaṭṭa-gya-ra</i> | 2pl | <i>kaṭṭa-gya-raṅga</i> |
| | 3sg.m. | <i>kaṭṭa-gya-ku</i> | 3pl.m. | <i>kaṭṭa-gya-ku</i> |
| | 3sg.nm. | <i>kaṭṭa-gya-ku</i> | 3pl.nm. | <i>kaṭṭa-gya-ku</i> |

/pād/ ‘to sing’

213	1sg	<i>paḍ-gya-re</i>	1pl	<i>paḍ-gya-ro</i>
	2sg	<i>paḍ-gya-ra</i>	2pl	<i>paḍ-gya-rāṅga</i>
	3sg.m.	<i>paḍ-gya-ku</i>	3pl.m.	<i>paḍ-gya-ku</i>
	3sg.nm.	<i>paḍ-gya-ku</i>	3pl.nm.	<i>paḍ-gya-ku</i>

5.15.2. Future Habitual Aspect

The past habitual marker is expressed by */-kya/*, which comes after the main verb.

- 214 *nānu* *telari* *ī-yalt-ku* *vara-kya-re*
i-NOM tomorrow this-time-DAT come-FUTHAB-1.sg.m.nm
I will be coming at this time tomorrow.
- 215 *naṅga* *telari* *ī-yalt-ku* *vara-kya-ro*
we-NOM tomorrow this-time-DAT come-FUTHAB-1.pl.m.nm
we will be coming at this time tomorrow.
- 216 *nīnu* *telari* *ī-yalt-ku* *vara-kya-ra*
you-NOM tomorrow this-time-DAT come-FUTHAB-2.sg.m.nm
You will be coming at this time tomorrow.
- 217 *niṅga* *telari* *ī-yalt-ku* *vara-kya-rāṅga*
You-NOM tomorrow this-time-DAT come-FUTHAB-2.pl.m.nm
You will be coming at this time tomorrow.
- 218 *adu* *telari* *ī-yalt-ku* *vara-kya-ku*
he-NOM tomorrow this-time-DAT come-FUTHAB-3.sg.m.
He will be coming at this time tomorrow.
- 219 *adu* *telari* *ī-yalt-ku* *vara-kya-ku*
she-NOM tomorrow this-time-DAT come-FUTHAB-3.sg.nm.
She will be coming at this time tomorrow.
- 220 *ayya* *telari* *ī-yalt-ku* *vara-kya-ku*
they-NOM tomorrow this-time-DAT come-FUTHAB-3.pl.m
They will be coming at this time tomorrow.

- 221 *ayya* *telari* *ī-yalt-ku* *vara-kya-ku*
 they-NOM tomorrow this-time-DAT come-FUTHAB-3.pl.nm.
 They will be coming at this time tomorrow.

/ōgu/ ‘to go’

- 222 *nānu* *marnāḍu* *vimānam-kōru* *ōgi-kya-re*
 i-NOM Day after tomorrow Plan-LOC go-FUTHAB-1.sg.m.nm
 I will be going by plane day after tomorrow.
- 223 *naṅga* *marnāḍu* *vimānam-kōru* *ōgi-kya-ro*
 we-NOM Day after tomorrow Plan-LOC go-FUTHAB-1.pl.m/nm
 We will be going by plane day after tomorrow.
- 224 *nīnu* *marnāḍu* *vimānam-kōru* *ōgi-kya-ra*
 you-NOM Day after tomorrow Plan-LOC go-FUTHAB-2.sg.m.nm
 you will be going by plane day after tomorrow.
- 225 *niṅga* *marnāḍu* *vimānam-kōru* *ōgi-kya-raṅga*
 you-NOM Day after tomorrow Plan-LOC go-FUTHAB-2.pl.m.nm
 You will be going by plane day after tomorrow.
- 226 *adu* *marnāḍu* *vimānam-kōru* *ōgi-kya-ku*
 he-NOM Day after tomorrow Plan-LOC go-FUTHAB-2.sg.m.
 He will be going by plane day after tomorrow.
- 227 *adu* *marnāḍu* *vimānam-kōru* *ōgi-kya-ku*
 she-NOM Day after tomorrow Plan-LOC go-FUTHAB-2.sg.nm.
 She will be going by plane day after tomorrow.
- 228 *ayya* *marnāḍu* *vimānam-kōru* *ōgi-kya-ku*
 they-NOM Day after tomorrow Plan-LOC go-FUTHAB-2.pl.m.
 They will be going by plane day after tomorrow.
- 229 *ayya* *marnāḍu* *vimānam-kōru* *ōgi-kya-ku*
 they-NOM Day after tomorrow Plan-LOC go-FUTHAB-2.pl.nm.
 They will be going by plane day after tomorrow.

/kuḍ/ ‘to drink’

130	1sg	<i>kuḍi-kya-re</i>	1pl	<i>kuḍi-kya-ro</i>
	2sg	<i>kuḍi-kya-ra</i>	2pl	<i>kuḍi-kya-raṅga</i>
	3sg.m.	<i>kuḍi-kya-ku</i>	3pl.m.	<i>kuḍi-kya-ku</i>
	3sg.nm.	<i>kuḍi-kya-ku</i>	3pl.nm.	<i>kuḍi-kya-ku</i>

/ōg/ ‘to drink’

131	1sg	<i>ōgi-kya-re</i>	1pl	<i>ōgi-kya-ro</i>
	2sg	<i>ōgi-kya-ra</i>	2pl	<i>ōgi-kya-raṅga</i>
	3sg.m.	<i>ōgi-kya-ku</i>	3pl.m.	<i>ōgi-kya-ku</i>
	3Sg.nm.	<i>ōgi-kya-ku</i>	3pl.nm.	<i>ōgi-kya-ku</i>

/pāk/ ‘to see’

132	1sg	<i>pā-kya-re</i>	1pl	<i>pā-kya-ro</i>
	2sg	<i>pā-kya-ra</i>	2pl	<i>pā-kya-raṅga</i>
	3sg.m.	<i>pā-kya-ku</i>	3pl.m.	<i>pā-kya-ku</i>
	3sg.nm.	<i>pā-kya-ku</i>	3pl.nm.	<i>pā-kya-ku</i>

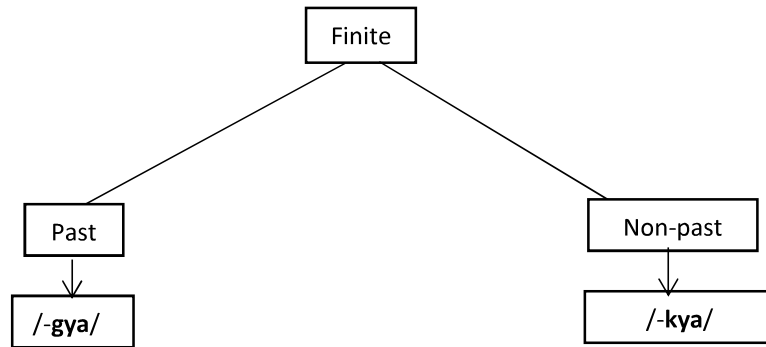


Figure: 5.3. Aspects classification and markers

5.16. Mood Markers in Yerukalā

5.16.1. Imperative

In *Yerukala* the imperative mood has two forms 2nd person singular and 2nd person plural. They consist of the verb stem or its variant in a few cases of a verb plus the number suffix. The number suffixes are: Sg. -Ø and Pl. /-aṅgō/.

5.16.1.1. Imperatives Singular

The second person singular form is non-honorific and therefore is used only in talking to a small boy or girl, a person who is socially inferior or who is a friend from one's childhood, or to a closer relative.

The basic verb in *Yerukala* language is imperative singular i.e. command verbs are more basic and common. These verbs do not carry any overt marker which is attached to roots with second person singular subjects.

- 133 *ūṭu-ku* *ō*
 home-DAT go-IMP.2Sg.m/nm
 Go home. (Sg.)
- 134 *ī* *pani* *seyya*
 this work do-IMP.2sg.m/nm
 Do this work
- 135 *ā* *bomma* *pāru*
 that doll see-IMP.2Sg.m/nm
 Look at that doll.
- 136 *nang-ūr-ku* *vā*
 my-village-DAT come-IMP-2Sg.m/nm
 Come to my village.

5.16.1.2. Imperatives Plural

The 2nd person Pl. Form is used while addressing more than one person irrespective of their social status and as honorific singular while talking to a person to whom we wish to give respect. That is a person of the same social status as that of the speaker, an elderly person, a distant relative, a superior or a stranger etc.

The imperative plural is formed by adding the following suffix (**angō**) directly to the verb stem.

- 137 *ī* *pani* *seyy-angō*
 this work do-IMP.2Pl.m/nm
 Please do this work.

- 138 *ā* *bomma-na* *pār-angō*
 that doll-ACC look-IMP.2Pl.m/nm
 Please look at the doll.
- 139 *nangūrku* *vā-angō*
 my-village come-IMP-2Pl.m/nm
 Please come to my village.
- 140 *naṭu* *vata* *kek-aṅgō*
 my word listen-IMP.2Pl.m/nm
 Please listen to me.

5.16.1.3. Prohibitive or Negative imperatives

Prohibitives are like the imperative, which is formed only in the second person (both sg. and Pl.). It consists of the following:

Stem + Prohibitive suffix (-māna) + $\begin{cases} \text{2nd sg. } \emptyset \\ \text{2nd pl. } aṅgo: \end{cases}$

5.16.1.3.1. Prohibitive Singular

This is formed by adding the suffix **-māna** directly to the verb stem of all conjugational classes

- 141 *ā* *nōṭu* *ōga-māna*
 that side go-NEG-IMP.sg.
 Don't go that side.
- 142 *nanna* *mota-māna*
 me beat-NEG-IMP.Sg.
 Don't beat me.
- 143 *ipporu* *kali* *tiṅga-māna*
 now food eat-NEG-IMP.sg.
 Don't eat food now.
- 144 *nanga* *ūṭu-ku* *vāra-māna*
 my house-DAT come-NEG-IMP.sg.

Don't come to my home.

5.16.1.3.2. Prohibitive Plural

This is formed by adding the suffix, **-aṅgō** directly after the verb stem of all conjugationl classes.

- 145 *ā* *nōṭu* *ōga-māna-aṅō*
 that side go-NEG-IMP.pl.
 Please don't go that side.

- 146 *nanna* *mota-māna-aṅō*
 me beat-NEG-IMP.pl.
 Please don't beat me.

- 147 *ipporu* *kali* *tinga-māna-aṅō*
 now food eat-NEG-IMP.pl.
 Please don't eat food now.

- 148 *naṅga* *ūṭuku* *vāra-māna-aṅō*
 my house come-NEG-IMP.pl.
 Please don't come to my home.

Stem variant	imperative	Gloss
vā		
Imp.sg	<i>vā</i>	‘come’
Imp.pl.	<i>vāṅgo</i>	‘please come’
Imp.Neg	<i>vāmāna</i>	‘don't come’
Imp.Neg.pl	<i>vāramānaṅō</i>	‘please don't come’
etkoṇḍu		
Imp.sg	<i>etkoṇḍu</i>	‘bring’
Imp.pl.	<i>etkoṇḍuvāṅgō</i>	‘please bring’
Imp.Neg	<i>eteramāna</i>	‘don't bring’
Imp.Neg.pl	<i>eteramānaṅō</i>	‘please don't bring’

ō

Imp.sg	<i>ō</i>	‘go’
Imp.pl.	<i>ōngō</i>	‘please go’
Imp.Neg	<i>ōgamāna</i>	‘don’t go’
Imp.Neg.pl	<i>ōgamānaṅō</i>	‘please don’t go’

5.17. Negatives

In *Yerukala*, there are two types of negative constructions. They are: (i). Past negative and (ii). Non-past negative.

5.17.1. Past Negative

Negation in the past is expressed by the syntactic construction consisting of the infinitive of a verb made by adding to the verb base suffix **-illa**. The structure of the past negative is as follows:

Verb root + Neg. Suffix (illa) + Past Tense.

- 149 *adu* *ūtu-ku* *vār-illa*
he-NOM.3Pl.M home-DAT come-NEG-PST-3pl.m.
He did not come home.

- 150 *nīnu* *attu-ku* *naṭu-vāta* *sonn-illa*
i-NOM.1Sg.m/nm him-DAT my-word tell-NEG-PST.1sg.m/nm
You did not tell him what I said.

- 151 *amma* *kali* *ōḍu-illa*
mother-NOM.3Sg.nm food give-NEG.PST.3sg.nm
Mother did not give food.

- 152 *ayya* *nangāva-ku* *sonn-illa*
they-NOM.3Pl.m/nm my-father-DAT say-NEG-PST.3pl.m/nm
They do not tell to my father.

5.17.2. Non-Past Negatives

The negation in this construction is expressed by /-s-/ and it is followed by the one of the personal suffixes. The structure of the non-past negative is as follows:

Verb root + Neg.Suffix (-s) +Non-PST.

- 153 *nānu* *epporu* *kali* *tin-kya-s-e*
 i-NOM now food eat-NPST-NEG.1sg.m/nm
 I will not eat food now.

- 154 *nanga* *telāre* *ūru-ku* *ōg-kya-s-o*
 we-NOM morning village-DAT go-NPST-NEG.1pl.m/nm
 We will not go to the village tomorrow.

- 156 *nīnu* *bōkku* *sadiv-kya-s-a*
 you-NOM book read-NPST-NEG.2pl.m/nm
 You do not/will not read the book.

- 157 *ninga* *neṭuvata* *ke-kya-s-aṅga*
 you-NOM my-word listen-NPST-NEG.2pl.m/nm
 You do not/will not listen my word.

5.18. Hortative

The hortative tense mode is formed by adding to the root which occurs in the future habitual tense. The hortative, which always refers to the first person inclusive plural as its subject is formed by adding **-am** or **-amu** to the verb stem before the person-number marker.

- 158 *ā* *bomma-la* *kong-am/u*
 those toy-PL buy-HORT-1pl.m/nm.
 Let us buy those dolls.

- 159 *ūtuku* *ōg-am/u*

home go-HORT-1pl.m/nm
Let us go home.

160 *bukku* *saduv-am/u*
book read-HORT-1pl.m/nm
Let us read the book.

161 *pani* *seyy-am/u*
work do-HORT-1pl.m/nm
Let us do this work.

162 *ayannana* *akky-am/u*
him invite-HORT-1pl.m/nm
Let us invite him.

163 *ūṭa* *kaṭṭ-am/u*
house build-HORT-1pL.m/nm
Let us build a house.

5.19. Permissive

Verbs used to express a wish or permission of request in the sense of ‘let, allow’ is expressed by adding the inflected forms. They are non-past in their reference and they do not carry any tense marker.

164 *naṇ-na* *sonno-ṭīy-aṅgo*
me-ACC tell-PERM
Let me tell you.

165 *ayya-na* *ūṭu-ku* *ōgi-ṭīy-aṅgo*
them-ACC village-DAT go-PREM
Let them go to the village.

166 *adu-na* *kali* *seyya-ṭīy-aṅgo*
she-ACC Food do-PREM
Let her make food.

- 167 *sineru* *bud-tīy-aṅgo*
 boy fall-PREM
 Let the boy fall.
- 168 *malar-na* *tinḍu-tīy-aṅgo*
 Malar-3.Sg.nm-ACC eat-PREM
 Let Malar eat.

5.19.1. Negative Permissive: ‘should not’

In *Yerukala* ‘may not’ or ‘should not’ are expressed by the infinitive followed by **/-kuḍadu/**.

- 169 *niṅga* *berīna* *naḍaka-kuḍadu*
 you-NOM 2P.sg.m/nm fast walk-NEG-PREM
 You should not walk fast.
- 170 *berasu-la* *eduruvāsa-kuḍadu*
 elder-2P.pl oppose-NEG-PREM
 You should not oppose (your) elders.
- 171 *nānu* *īvisayama* *niṅgaḷ-nōṭe* *vāsta-kuḍadu*
 i-NOM. 1P.sg.m/nm this-matter you-ASS talk-NEG-PREM
 I should not talk to you about this matter.
- 172 *peṅgerusinnayya* *berduga* *sirika-kuḍadu*
 girl-3P.pl loudly laugh-NEG-PREM
 Girls should not laugh loudly.

5.20. Probabilitative

This mood expresses probability or possibility of action. The verb root is followed by **-occu** ‘may’.

- 173 *niṅga* *ipporu* *kali* *tiṅgy-occu*
 you-2Sg.m/nm now food Eat-PROB
 Now you may eat food.

- 174 *adu* *sonnuke* *ayamma* *kek-occu*
 he-3sg.m. tell she lesion-PROB
 If he tells, she may listen.
- 175 *niṅga* *iṇduke* *ikk-occu* *ōnike* *ōg-occu*
 you-2Sg.m/nm stay saty-PROB go go-PROB
 You may stay if you want to stay or go if you want to go/ If you want
 to stay, you may stay or you may leave.
- 176 *maga* *tellare* *bud-occu*
 rain tomorrow fall-PROB
 It may rain tomorrow.
- 177 *adu* *pāṭa* *pāḍ-occu*
 she-3Sg.nm song sing-PROB
 She may sing song.

5.21. Obligative: /-beku/ ‘must’

The meaning “(one) must” is expressed by adding the suffix **-beku** to the verb stem. The obligative is formed by adding to the infinitive of a main verb, the finite or perfective form of a defective verb. /-beku/ occurs after the infinitive of a main verb.

- 178 *nānu* *ūṭu-ku* *ōga-beku*
 i-NOM.1sg.m/nm home-DAT go-OBLI
 I must go home.
- 179 *nīnu* *ī* *pani* *seyya-beku*
 you-NOM.2pl.m/nm this work do-OBLI
 You must do this work.
- 180 *naṅga* *kali* *tiṅya-beku*
 we-NOM.1Pl.m/nm food eat-OBLI
 We must have dinner.

181 *nīṅga* *naṅga* *ūru-ku* *vāra-beku*
 you-NOM.2pl.m/nm my village-DAT come-OBLI
 You must come to our village.

182 *adu* *teḷare* *ōga-beku*
 he-NOM.3sg.m tomorrow go-OBLI
 He must go tomorrow.

183 *pāṭam* *keccuka-beku*
 lesson learn-OBLI
 Must learn the lesson.

5.22. Capabilitative: /-galga/ ‘can’

Capability can generally means the capacity of doing something or some action. Capability indicates the actor’s ability to carry out the action denoted by the verb. In *Yerukala*, can is expressed by adding the inflected forms of the verb. **-galga** ‘to be’ occurs to the infinitive form. This verb has an irregular future habitual stem, to which personal suffixes are added.

184 *nānu* *ī* *pani* *seyya-galga-re*
 i-NOM.1Sg.m/nm this work do-CAP-1sg.m/nm
 I can do this work.

185 *kamala* *nēsu* *pāṭa* *pāḍa-galga-ku*
 kamala-NOM.3Sg.nm yesterday song sing-CAP-3sg/nm
 Kamala was able to sing yesterday.

186 *ayamma* *kali* *seyya-galga-ku*
 she-NOM.3Sg.nm food cook-CAP-3sg.nm
 She can cook food.

187 *naṅga* *telari* *ūṭu-ku* *ōga-galga-ro*
 we-NOM.2Pl.m.nm tomorrow village-DAT go-CAP-2.pl.m/nm
 We will be able to go to village tomorrow.

In this construction the personal suffix varies according to the person, number and gender of the subject as in the case of finite tenses. Look at the below paradigm.

5.22.1. Paradigm for Capabilitative

	Singular	Gloss		Plural	Gloss
1 st per.	<i>seyya-galga-re</i>	‘I can’	1 st per.	<i>seyya-galga-ro</i>	‘we can’
2 nd per.	<i>seyya-galga-ra</i>	‘you can’	2 nd per.	<i>seyya-galga-raṅga</i>	‘you can’
3 rd per.m.	<i>seyya-galga-ku</i>	‘he can’	3 rd per.m.	<i>seyya-galga-ku</i>	‘they can’
3 rd per.nm	<i>seyya-galga-ku</i>	‘she/it can’	3 rd per.nm	<i>seyya-galga-ku</i>	‘they can’

5.23. Non-capabilitative: ‘cannot, could not’

The meaning ‘cannot’ is expressed by the syntactic construction consisting of the infinitives of a verb followed by the defective verb */-as/* ‘to be not. In *Yerukala* */-as-* / ‘not to be’ inability is expressed by adding the finite form to the infinitive. The personal suffix varies according to the subject in this construction also.

188	<i>adu</i> he-NOM.3sg.m He cannot do this work.	<i>ī-pani</i> this-work	<i>seyy-as-u</i> do-NON-CAP-3sg.m.
188	<i>nānu</i> i-NOM.1sg. m/nm I cannot climb the tree.	<i>seḷḷa</i> tree	<i>ekk-as-e</i> climb-NON-CAP-1sg. m/nm
189	<i>kamal</i> kamala-NOM.3sg.nm Kamala cannot sing the song.	<i>pāṭa</i> song	<i>pāḍ-as-u</i> sing-NON-CAP-3.sg. nm
190	<i>ayamma</i>	<i>kali</i>	<i>seyy-as-u</i>

she-NOM.3.sg.nm cook do-NON-CAP-3sg.nm
She cannot cook food.

191 *ayya* *aḍḍeru* *kali* *ting-as-u*
they-NOM.3.pl.m.nm all food eat-NON-CAP-3.pl.m/ nm
They all cannot eat food.

5.24. Non-Finite Verb Forms

Non-finite verb forms are usually known as verb forms without the consequent tenses and agreement making, such as gender, number and person. Non-finite forms in Dravidian languages are very rich in morphology.

Non-finite verb forms in *Yerukala* are inflected for various participles, conjunctives and infinitives. The Participle further can be divided as adjectival, conditional, concessive and adverbial. The adjectival is further divided as past, habitual, durative and negative. Conditional and Concessive are further divided as past, durative and negative. The adverbial participles are further divided into past, non-past and negative.

5.24.1. Non-past /Durative participle

Non-past verbal participle is formed in *Yerukala* by adding /-guṇṭa/ and /-gāṭi/ to a base. The non-past participle occurs when a verbal action takes place in the present or future as opposite to the past-participle. The non-past participle is /-guṇṭa/ and /-gāṭi/.

(i) . /-guṇṭa/

<i>naḍu-guṇṭa</i>	‘while walking’
<i>tiṇḍru-guṇṭa</i>	‘while eating’
<i>arta-guṇṭa</i>	‘while cutting’
<i>sirs-guṇṭa</i>	‘while laughing’
<i>vast-guṇṭa</i>	‘while talking’
<i>rās-guṇṭa</i>	‘while writing’
<i>keṭ-guṇṭa</i>	‘while asking’

<i>ass-guṇṭa</i>	‘while calling’
<i>mott-guṇṭa</i>	‘while beating’

Examples

- 192 *naḍḍu-guṇṭa* *kata* *sonn-idu*
 walk-DURT-PART story tell-3sg.m.
 He told a story, while walking.
- 193 *kali* *tiṇḍru-guṇṭa* *vāsta-mānaṅgō*
 food eat-DURT-PART talk-NEG-IMP-3pl.m/nm.
 Do not talk, while eating food.
- 194 *paṅga* *arta-guṇṭa* *tarlē* *bud-idu*
 fruit cut-DURT-PART down fell-3sg.m.
 He fell down, while cutting fruit.

(ii). /-gāṭi/

<i>naḍu-gāṭi</i>	‘while walking’
<i>tiṇḍru-gāṭi</i>	‘while eating’
<i>art-gāṭi</i>	‘while cutting’
<i>sirs-gāṭi</i>	‘while laughing’
<i>vast-gāṭi</i>	‘while talking’
<i>rās-gāṭi</i>	‘while writing’
<i>keṭ-gāṭi</i>	‘while asking’
<i>ass-gāṭi</i>	‘while calling’
<i>mott-gāṭi</i>	‘while beating’
<i>icci-gāṭi</i>	‘while selling’
<i>kuḍṭi-gāṭi</i>	‘while drinking’
<i>ōyi-gāṭi</i>	‘while going’

Examples

- 195 *jābu* *rās-gāṭi* *bīḍi* *kuḍkidu*
 letter write-DURT-PART cigarette drink-3sg.m.
 He is smoking, while writing a letter.
- 196 *tēpo* *ō-gāṭi* *duḍlu* *kudtidu*

father go-DURT-PART money give-3sg.m
 Father gave money, while going, .

- 197 *ayamma* *sirs-gāṭi* *vāstaku*
 she smile-DURT-PART talk-3sg.nm
 She smiles while she talk.

5.24.2. Past / Perfective Participle

A past participle refers to the completion of an action which proceeds in point of time in the action denoted by the finite verb. In *Yerukala* the past participle is formed by adding the aspectual suffix /-u/ to the form of the stem which occurs in the past tense.

Verb stem + Past Participle [u]

Basic stem	Gloss	Past tense	Gloss	Past participle	Gloss
<i>iccoḍ</i>	‘to sell’	<i>iccoṭire</i>	‘I sold’	<i>iccoṭ-u</i>	‘having sold’
<i>keru</i>	‘to ask’	<i>keṭire</i>	‘I asked’	<i>keṭ-u</i>	‘having asked’
<i>akki</i>	‘to call’	<i>assire</i>	‘I called’	<i>ass-u</i>	‘having called’
<i>kaṭi</i>	‘to show’	<i>kaṭiccire</i>	‘I showed’	<i>kaṭicc-u</i>	‘having showed’
<i>keru</i>	‘to hear’	<i>keṭire</i>	‘I heard’	<i>keṭ-u</i>	‘having heard’

- 200 *ponnu* *taṇḍ-u* *ō-ngo*
 money give-PST-PART go-please
 Having given the money, please go.

- 201 *kala* *ūt-ku* *vand-u* *vāṭkālasu*
 kala-NOM house-DAT come-PST-PART one-year
 kala having come to house, it has been a year.

- 202 *atta* *mott-u* *enda* *lābam*
 him beat-PST-PART what use
 Having beaten him, what use? (what is the use of beating him).

203	<i>sinima</i>	<i>pāt-u</i>	<i>ūtū-ku</i>	<i>vār-idu</i>
	cinema	see-PST-PART	house-DAT	come-3sg.m.
	Having seen a movie, he is coming home.			

5.24.3. Negative participle and negative durative

The negative participle is formed by adding suffix */-gunḍa/* and */-arta/* to the form of the verb stem which occurs in the negative tense.

Telugu

In Telugu Language we can see both negative suffixes like */-aka/* and */-akuṇḍa/*.

Type-1

204	<i>āyana</i>	<i>cepp-akuṇḍa</i>	<i>rā-ḍu</i>
	he	tell-NEG-PART	come-NEG.3sg.m
	He will not come, without telling.		

Type- 2

205	<i>vāḍi-ki</i>	<i>telīy-aka</i>	<i>bāḍapaḍutun-nāḍu</i>
	he-DAT	know-NEG-PART	suffer-PST-CONT.3sg.m
	Due to his ignorance, he is suffering.		

In *Yerukala* Language we can see both suffixes like other Dravidian language Telugu.

(i). */-gunḍa/*

206	<i>adu</i>	<i>kale</i>	<i>tiṅgya-gunḍa</i>	<i>o-s-u</i>
	he	food	eat-without	go-PST-3.sg.m
	He went without eating food.			

207	<i>nānu</i>	<i>amma-ku</i>	<i>sonn-gunḍa</i>	<i>vaṇḍire</i>
	i	mother-DAT	tell-without	come
	I came without telling mother.			

- 208 *ayanna vāra-guṇḍa niṅga varasaṅga*
 he come you come
 He will not come, without his saying.

(ii). /-arta/

- 209 *tell-arta vastamāna*
 without-NEG-PART talk-not
 Do not talk without knowing.

- 210 *pāk-arta ōga-mānaṅgō*
 Look-NEG-PART go-IMP.pl.
 Please do not go without looking.

- 211 *kala tingy-arta yadu ikkyaku*
 food eat-NEG-PART who live
 Who will live without eating food.

- 212 *nānu sonn-arta vāramānaṅgō*
 i say-NEG-PART come
 Do not come before I say.

- 213 *ayyanna aky-arta minē nanna akeṅgō*
 you call-NEG-PART before me call-IMP.3.pl.
 Don't call me before you call him.

5.24.4. Non-Past /Durative negative

- 214 *niṅg asara iḷḷ-a-rta ī pani-na ennaseyare*
 you help without-Non-PST-NEG this work-ACC finish
 Without your help, how will I finish this work?

- 215 *niṅga* *iḷḷ-a-rta* *pani* *akka*
 you without-Non-PST-NEG work finish
 Without you, will the work be finished.
- 216 *niṅga* *vār-a-rta* *tappadiḷḷa*
 you come-Non-PST-NEG must
 You must come without fail.
- 217 *ayya* *atta* *mot-a-rta* *tappadiḷḷa*
 they him beat-Non-PST-NEG without
 They must beat him without fail.
- 218 *niṅga* *naṅgūtuku* *varam-a-rdu* *reṇḍu* *vaṭakalayidu*
 you my-house come-Non-PST-NEG two years
 It has been two years since you stopped coming to our house.
- 219 *adu* *kali* *tiṅgya-rdu* *moḍurojuasu*
 he food eat-Non-PST-NEG three days
 It has been three days since he stopped eating food.

5.25. Conditional Participle

In general, conditional forms express conceivable unperformed actions. Krishnamurti (2003:Pp.335) opines that “The conditional forms meaning ‘if (subject) did/does’ and the concessive forms meaning ‘even if(subject) did/does’ are rendered as non-finite verbs in most Dravidian languages. Such constructions are based on the past stem in some languages; in others they are based on non-past stem or formed with suffixes added to the basic stem. The meaning does not necessarily denote the time of action”. Though some Dravidian languages like Kolami, Naiki borrowed the conditional bound from Telugu i.e. */-te/*, *Yerukala* has its own way of expressing conditional forms. The Conditional participles in *Yerukala* has past conditional, durative conditional and negative conditional.

5.25.1. Past Conditional

220 *ayanna* *vāṇdi-ke* *niṅg* *vāta-lu* *sonn-a-ro*
 he-NOM come-COND your word-Pl tell-PST-1pl.m/nm
 If he come, I will tell him what you say.(your words)

222 *aṅaḍi-ki* *ōni-ke* *mamiḍipaga-ŋga* *dorkāku*
 shop-DAT go-COND mango-pl find
 If you go to shop you will find mangoes.

224 *kaliṭṭi-ke* *sinnayya* *agetkud-ilḷa*
 food-COND children cry-not
 If you give food, children will not cry.

226 *ponnu* *keṭu-ke* *ayanna* *tan-s-u*
 money ask-COND he give-PST-3.sg.m
 When (someone) asked for money, he gave.

<i>iccoṭ-ke</i>	‘(If you) sell’
<i>ōni-ke</i>	‘(If you) go’

<i>kalupuni-ke</i>	‘(If you) mix’
<i>kēṭ-ke</i>	‘(If you) ask’
<i>budi-ke</i>	‘(If you) work’
<i>paṇḍini-ke</i>	‘(If you) ripe’
<i>aḍini-ke</i>	‘(If you) play’

5.25.2. Non-Past/Durative Conditional

The durative conditional in *Yerukala* is formed by the suffix */-aṇdke/*.

228	<i>maga</i>	<i>bug-aṇdke</i>	<i>vajra-lu</i>	<i>perk-i-du</i>
	rain	fall-DURT-COND	dimond-Pl	pick-PST
	If it rains, diamonds should be picked up.			

229	<i>onḍu</i>	<i>pakka</i>	<i>kaṭṭ-aṇdke</i>	<i>kūlcōḍilla</i>
	one	side	built-DURT-COND	fall-NEG
	If one side is building, other side should not make fall			

230	<i>niṅga</i>	<i>ina</i>	<i>seyy-aṇdke</i>	<i>naṅga</i>	<i>epaṭiki</i>	<i>sadvāsu</i>
	you	like	do-DURT-COND	we	ever	study
	If you are doing like this, we will never study.					

<i>iccoḍ-aṇdke</i>	‘(If you are) selling’
<i>kuḍik-aṇdke</i>	‘(If you are) drinking’
<i>iccoḍ-aṇdke</i>	‘(If you are) selling’
<i>kek-aṇdke</i>	‘(If you are) asking’
<i>akky-aṇdke</i>	‘(If you are) calling’
<i>seyy-aṇdke</i>	‘(If you are)doing’
<i>rāy-aṇdke</i>	‘(If you are) writing’
<i>ark-aṇdke</i>	‘(If you are) cutting’
<i>sadv-aṇdke</i>	‘(If you are) studying’
<i>ōg-aṇdke</i>	‘(If you are)going’
<i>kēr-aṇdke</i>	‘(If you are)washing’
<i>āḍ-aṇdke</i>	‘(If you are)playing’
<i>pāḍ-aṇdke</i>	‘(If you are) singing’

<i>agety-andke</i>	‘(If you are) crying’
<i>tingy-andke</i>	‘(If you are) eating’

5.25.3. Negative Conditional

The negative conditional in *Yerukala* is /-guṇṭe/

- 231 *ayamma* *sōru* *tingya-guṇṭe* *nānu* *tingya-se*
 she food eat-NEG-COND i eat-not
 If she don’t eat food, I won’t eat.

- 232 *pariksa* *rāya-guṇṭe* *udyogam* *vārilla*
 exam write-NEG-COND job get-NEG
 If you don’t write the exam, you won’t get job.

- 233 *paṅga-lu* *iccoḍa-guṇṭe* *duḍlu* *vārd-illa*
 fruit-Pl sell-NEG-COND money come-NEG
 If you don’t sell fruits, you won’t get money

<i>kaṭṭ-guṇṭe</i>	‘If (you) don’t built’
<i>bug-guṇṭe</i>	‘If (you) don’t fall’
<i>kuḍik-guṇṭe</i>	‘If (you) don’t drink’
<i>iccoḍ-guṇṭe</i>	‘If (you) don’t sell’
<i>kek-guṇṭe</i>	‘If (you) don’t ask’
<i>akky-guṇṭe</i>	‘If (you)don’t call’
<i>seyy-guṇṭe</i>	‘If (you) don’t do’
<i>rāy-guṇṭe</i>	‘If (you) don’t write’
<i>ark-guṇṭe</i>	‘If (you) don’t cut’
<i>saduv-guṇṭe</i>	‘If (you)don’t study’
<i>ōga-guṇṭe</i>	‘If (you)don’t go’
<i>kēr-guṇṭe</i>	‘If (you) don’t wash’
<i>āḍa-guṇṭe</i>	‘If (you)don’t play’
<i>pāḍ-guṇṭe</i>	‘If (you) don’t sing’

<i>agety-gunte</i>	‘If (you)don’t cry’
<i>tingy-gunte</i>	‘If (you) don’t eat’

5.26. Concessive

The concessive participles in *Yerukala* are classified as concessive past, durative past and negative concessive.

5.26.1. Concessive past

In *Yerukala*, the concessive past is formed by two suffixes: */-kyagoṭu/* and */-nā/*.

<i>iccoṭi-kyagoṭ</i>	‘even though (if you) sold’
<i>keṭu-kyagoṭu</i>	‘even though (if you) played’
<i>assi-kyagoṭu</i>	‘even though (if you) called’
<i>kuḍsi-kyagoṭu</i>	‘even though (if you) drunk’
<i>saduvi-kyagoṭu</i>	‘even though (if you) read’
<i>ettanḍ-kyagoṭu</i>	‘even though (if you) bring’
<i>mottini-kyagoṭu</i>	‘even though (if you) beat’

Examples

(i). */kyagōṭu/*

- 234 *niṅga* *ōni-kyagoṭu* *nānu* *ōga-maṭe*
 you go-CONC-PST i go-NPST
 Even (if) you go, I won’t go.
- 235 *ponnu* *iṇdu-kyagoṭu* *sukam* *iḷḷa*
 money is-CONC-PST happy no
 Though there is money, there is no happiness.
- 236 *attu-ku* *telji-kyagoṭu* *sonnad-iḷḷa*.
 he-DAT know-CONC-PST tell-NEG-NPST
 Even though he knows, he won’t tell.

(ii). -na

<i>agētunḡ-nā</i>	‘even though (if you) cry’
<i>rāsaṇḡ-nā</i>	‘even though (if you) write’
<i>keṭu-nā</i>	‘even though (if you) played’
<i>assi-nā</i>	‘even though (if you) called’
<i>kuḡsi-nā</i>	‘even though (if you) drunk’
<i>saduvi-nā</i>	‘even though (if you) read’
<i>ettaṇḡ-nā</i>	‘even though (if you) bring’
<i>mottini-nā</i>	‘even though (if you) beat’
<i>iccoṭi-nā</i>	‘even though (if you) sold’

Examples

- 237 *edu* *sonna-nā* *kekamānango*
 who tell-CONC PST listen-
 Whoever tells don’t listen.

- 238 *eṭuku/yatu-ku* *ōyi-nā* *kalilḡa/soruilḡa*
 where-DAT go-CONC PST food-No-PST
 Wherever one goes, there is no food.

- 239 *yata* *pāt-nā* *piccamone*
 who saw-CONC PST mad
 Whoever I saw is a mad man.

- 240 *eṇḡ* *jarugu-nā* *naṇṇōṭi* *sonnu*
 what happen-CONC PST me tell
 Whatever happens, tell me.

5.26.2. Non-Past/Durative Concessive

The durative concessive in *Yerukala* is formed by the suffix /- *aṇḡkyagoṭul*/.

Yerukala

Verb stem + durative concessive (**aṇḍ**) + past concessive (**kyagoṭu**).

- 241 *nānu pariksa-ki saduv-aṇḍkyagoṭu nānu sinma-ki okkur-e*
 i exam-DAT read-DURT CONC i movie-DAT go-1.sg.m/nm
 Even when I am studying for exams, I go for movie.

- 242 *nānu ōn-aṇḍkyagoṭu adu vārdilla*
 i go-DURT CONC he come-NEG
 Even though I go, he won't come.

- 242 *māri agettuk-aṇḍkyagoṭu siri pikkya-ku*
 Mari cry-DURT CONC laugh make-3.sg.m
 Even Mari cries, he make laugh.

- 243 *eṇḍu jarg-aṇḍkyagoṭu adu nan-ōṭu sonna-ku*
 what happen-DURT CONC he me-ASS tell-3sg.m
 Though what ever happen, he tells me.

<i>saduv-aṇḍkyagoṭu</i>	‘even though (she) is reading’
<i>agettuk-aṇḍkyagoṭu</i>	‘even though (she) is crying’
<i>jarg-aṇḍkyagoṭu</i>	‘even though (it) is happening’
<i>bug-aṇḍkyagoṭu</i>	‘even though (she) is sleeping’
<i>iccoḍ-aṇḍkyagoṭu</i>	‘even though (she) is selling’
<i>rāy-aṇḍkyagoṭu</i>	‘even though (she) is writing’
<i>kek-aṇḍkyagoṭu</i>	‘even though (she) is asking’
<i>pāḍ-aṇḍkyagoṭu</i>	‘even though (she) is singing’
<i>dork-aṇḍkyagoṭu</i>	‘even though (she) is founding’
<i>kuḍ-aṇḍkyagoṭu</i>	‘even though (she) is drinking’
<i>pāk-aṇḍkyagoṭu</i>	‘even though (she) is seeing’
<i>ōg-aṇḍkyagoṭu</i>	‘even though (she) is going’

Telugu

Verb stem + durative concessive (**-tunnā**)

- 244 *nēnu pariksha-ku caduvu-tunnā sinimā-ki ve||tānu*
 i-NOM exam-DAT read-DURT-CONC movie-DAT go-1.sg.m/nm

Even though I am studying for exams, I go for movies

Tamil

Verb stem + past participle +*koṇṭu* (durative concessive)

- 245 *nān* *pariṭcaikku* *paṭittuk -koṇṭiruntālum* *cinimāvuku* *cēvlvēny*
i exam-DAT read -DURT-CONC movie-DAT go-1sg.m/nm
Even though I am studying for exams, I go for movies

5.26.3. Negative Concessive

The negative concessive in *Yerukala* is formed by the suffix */-aguṇṭāgoṭu/*.

Verb + Negative concessive (*-aguṇṭāgoṭu*)

- 246 *nī* *sonn-aguṇṭāgoṭu* *nā-ku* *telsu*
you tell-NEG CONC me-DAT know
Even if you don't tell, i know it.
- 247 *malar-ki* *baṭṭal-na* *nacc-aguṇṭāgoṭu* *ōṭkuṇḍ-idu*
malar-DAT Cloth-PL-ACC like-NEG CONC wear-3sg.nm
Malar wore the dress, though she didn't like the dress.
- 248 *nānu* *rāy-aguṇṭāgoṭu* *rās-idu*
i-1.Sg.M write-NEG CONC write-3sg.m
He wrote, even though I did not write.

(i). *-aguṇṭāgoṭu*

<i>saduv-aguṇṭāgoṭu</i>	'even if (you) don't read'
<i>agettuk-aguṇṭāgoṭu</i>	'even if (you) don't cry'
<i>jarg-aguṇṭāgoṭu</i>	'even if (you) don't happen'
<i>bug-aguṇṭāgoṭu</i>	'even if (you) don't sleep'
<i>iccod-aguṇṭāgoṭu</i>	'even if (you) don't sell'
<i>rāy-aguṇṭāgoṭu</i>	'even if (you) don't write'
<i>kek-aguṇṭāgoṭu</i>	'even if (you) don't ask'

<i>kēk-aguṇtāgōṭu</i>	‘even if (you) don’t lesion’
<i>pāḍ-aguṇtāgōṭu</i>	‘even if (you) don’t sing’
<i>dork-aguṇtāgōṭu</i>	‘even if (you) don’t found’
<i>kuḍ-aguṇtāgōṭu</i>	‘even if (you) don’t drink’
<i>pāk-aguṇtāgōṭu</i>	‘even if (you) don’t see’
<i>ōg-aguṇtāgōṭu</i>	‘even if (you) don’t go’

5.27. Verbal Adjectives

Verbal Adjective forms come under derived adjectives, since they are derived from verbs. There are four verbal adjectives, namely, (i). Past verbal adjective, (ii). Future verbal adjective, (iii). Durative verbal adjective and (iv). Negative verbal adjective.

5.27.1. Past verbal adjectives

The past verbal adjective is formed by adding the suffix /-ikkir/ to the stem variant occurs in the past tense.

Examples

- 249 *ūṭu-ku* *vaṇḍ-ikkir* *sinkeru*
house-ACC come-VRBL ADJ-PST boy
The boy who came home.
- 250 *nānu* *sonn-ikkir* *vāta*
i say-VRBL ADJ-PST word
The word which I said.
- 251 *paṅga* *iccoṭ-ikkir* *sinnkēru*
fruit sell-VRBL ADJ-PST boy
The boy who sold fruit.
- 251 *adu* *ass-ikkir* *poṅgerusinnkēru*
he call-VRBL ADJ-PST girl
The girl that he called.

<i>ōg-ikkir</i>	‘(who) went’
<i>mott-ikkir</i>	‘(who) beat’
<i>pāk-ikkir</i>	‘(who) saw’
<i>kēk-ikkir</i>	‘(who) asked’
<i>koṅg-ikkir</i>	‘(who) buy’
<i>naḍk-ikkir</i>	‘(who) walked’

5.27.2.

Future/Non-habitual verbal adjective

The future habitual verbal adjective is formed by adding the suffix /-ra, -ru/ to the form of the stem.

252	<i>ūtuku</i>	<i>vā-ra</i>	<i>sinkeru</i>
	house	come-NON-PST-VRBL-ADJ	boy
	The boy who comes/will come home.		

253	<i>adu</i>	<i>iccoḍa-ra</i>	<i>paṅga-la</i>
	he	sell-NON-PST-VRBL-ADJ	fruit-pl
	The fruits who will sell.		

254	<i>nānu</i>	<i>sonnu-ru</i>	<i>vāta</i>
	i	say-NON-PST-VRBL-ADJ	word
	The word which I say/will say.		

255	<i>nānu</i>	<i>sonnu-ru</i>	<i>vāta</i>
	i	sayNON-PST-VRBL-ADJ	word
	The word which I say/will say.		

<i>akki-ra</i>	‘(who) will come’
<i>vadur-ra</i>	‘(who) will scold’
<i>mottu-ra</i>	‘(who) will beat’
<i>pāku-ru</i>	‘(who) will see’

<i>kēk-ru</i>	‘(who) will ask’
<i>kongu-ru</i>	‘(who) will buy’
<i>naḍku-ru</i>	‘(who) will walk’

5.27.3. Durative verbal adjective

The durative verbal adjective is formed by adding the suffix /-akkiru/ to the form of the stem which occurs the Durative.

- 256 *ūṭuku* *vār-akkiru* *sinkeru*
house come-DURT-VRBL-ADJ boy
The boy who is coming.
- 257 *nānu* *sonn-akkiru* *vāta*
i say-DURT VRBL ADJ word
The word which I am saying.
- 258 *sonn-akkiru* *vāta*
tell-DURT VRBL ADJ word
The word that is being told.
- 259 *iccoḍ-akkiru* *pāṅga-la*
sell-DURT VRBL ADJ fruit-pl
The fruits which are being sold.

<i>akk-akkiru</i>	‘calling’
<i>kek-akkiru</i>	‘hearing’
<i>kong-akkiru</i>	‘buying’
<i>eter-akkiru</i>	‘bringing’
<i>pāk-akkiru</i>	‘seeing’
<i>rāy-akkiru</i>	‘writing’
<i>kuḍ-akkiru</i>	‘drinking’

5.27.4. Negative verbal adjective

The negative verbal adjective is formed by adding the suffix /-ar/ to the form of the root which occurs in the negative tense.

Examples

260 *ūṭuku* *vār-ar* *sinkeru*
 house come-NEG-VRBL-ADJ boy
 The boy who will not/does not/did not come home.

261 *nānu* *sonn-ar* *vāta*
 i Say-NEG VRBL ADJ word
 The word which I did/do/will not say.

262 *sonn-ar* *vātō*
 tell-NEG VRBL ADJ matter
 The matter that was not told.

263 *iccoḍ-ar* *bomma-la*
 sell-NEG VRBL ADJ doll-Pl
 The dolls which was not sold.

<i>akkya-ar</i>	‘that has not (been) called’
<i>koṅg-ar</i>	‘that has not (been) bought’
<i>kek-ar</i>	‘that has not (been) listened’
<i>saduv-ar</i>	‘that has not (been) studied’
<i>rāy-ar</i>	‘that has not (been) wrote’
<i>pāk-ar</i>	‘that has not (been) saw’
<i>ampeḍ-ar</i>	‘that has not (been) send’
<i>kuḍiky-ar</i>	‘that has not (been) drunk’
<i>mott-ar</i>	‘that has not (been) beat’

5.28. Adverbs

Adverbs are those forms which serve as attribute to the verbs that follow. It has been asserted by Krishnamurti (1969: Pp. 214) that adverbs, like adjectives, as

primarily set off their syntactic function as attributes or complements to verb phrase or sentence. Morphologically identifiable adverbs, the other major word classes, can be divided into three classes, viz., simple, complex and compound. All these adverbs are sub grouped, on the semantic grounds, as time, place and manner.

5.28.1. Simple Adverbs

All the monomorphemic adverbs from this sub-class. On semantic grounds, they can be further classified into adverb of time, place and manner.

5.28.1.1. Adverbs of Time

<i>Yerukala</i>	Gloss
<i>eppo</i>	‘now’
<i>tellare</i>	‘tomorrow’
<i>nēsu</i>	‘yesterday’
<i>munnēsu</i>	‘day before yesterday’
<i>pangamāru</i>	‘day’
<i>nāmāru</i>	‘night’
<i>imānu</i>	‘today’

5.28.1.2. Adverbs of Place

<i>Yerukala</i>	Gloss
<i>iṭu</i>	‘here’
<i>aṭē</i>	‘there’
<i>yāṭa</i>	‘where’

5.28.1.3. Adverb of Manner

<i>Yerukala</i>	Gloss
<i>geṭṭiga</i>	‘loudly’
<i>sinnaga</i>	‘quietly’
<i>nallaga</i>	‘well’

5.29. Complex Adverbs

Complex or derived adverbs consist of a single root adjectives, verb or a noun followed by one more derivative suffixes.

5.29.1. Derived Adverbs

Adverbs that derived from nouns by addition of a derivative suffix are termed as ‘derived adverbs’. The adverbial suffix **-ga** is added to a number of nouns and a few adjectives to convert them into adverbs. The suffix **-ga** can be added to the adjective forms or to the noun themselves which do not have special adjectives.

<i>Yerukala</i>		Gloss
<i>erraga</i>	adv	‘reddishly’
<i>vollaga</i>	adv	‘whitishly’
<i>kettaga</i>	adv	‘badly’
<i>nallaga</i>	adv	‘nicely’
<i>karupuga</i>	adv	‘blackishly’
<i>gettiga</i>	adv	‘tightly’
<i>nallaga</i>	adv	‘rightly’

5.30. Compound Adverbs

The compound adverbs are formed of two or more constituents with an adverbial head. A few basic adverbs of time, place and manner occur as adverbial nouns.

Adverbial nouns are also divided into simple, complex and compound denoting time and place which are morphologically nouns and syntactically adverbs .

(i). Time

<i>Yerukala</i>	Gloss
<i>vāṭkal</i>	‘a year’
<i>āmānu</i>	‘that day’
<i>imānu</i>	‘this day’
<i>tellari</i>	‘morning’
<i>mānu</i>	‘today’
<i>nāliki</i>	‘tomorrow’
<i>oṇḍu madam</i>	‘one month’

(ii). Place

Yerukala	Gloss
<i>kaḍa</i>	‘last’
<i>dūra</i>	‘distance’
<i>kiṭṭa</i>	‘nearness’
<i>baiyli</i>	‘outside’
<i>minnuga</i>	‘infront’
<i>suṭṭu</i>	‘around’
<i>sōṭu</i>	‘place’
<i>mēle</i>	‘above’

5.30.1. Complex Stem

(I). Time

Yerukala	Gloss
<i>akkaḍa mannāliki</i>	‘two days after tomorrow’
<i>majjēpu</i>	‘more time’
<i>munnēsu</i>	‘day before yesterday’

(ii). Place

Yerukala	Gloss
<i>i-ūḍu</i>	‘this house’
<i>a-nāy</i>	‘that dog’
<i>i-sāya</i>	‘this side’
<i>a-sāya</i>	‘that side’
<i>eḍiki-sāya</i>	‘leftside’
<i>ūḍu-moyile</i>	‘outside house’

5.30.2. Compound Stem

(i). Time:

Yerukala	Gloss
<i>i-vaṭkal</i>	‘this year’
<i>vand-vaṭkal</i>	‘next year or coming year’
<i>ōsu-vaṭkal</i>	‘last year or left year’
<i>vand-madam</i>	‘next month or coming month’
<i>ōsu-madam</i>	‘last month or left year’

In all the above */vaṭkal/* ‘year’ and */madam/* ‘month’ may be taken as stem meaning.

CHAPTER-6

SYNTAX

6.0. Introduction

The basic word order in *Yerukala*, as in other Dravidian Languages, is SOV i.e., Subject-Object-Verb. Most of the structures found in the remaining Dravidian Languages are found in *Yerukala* too. The chapter attempts to present a detailed account of the syntactic structures and the related processes pertaining to simple sentences in *Yerukala*. The following section deals with the kind of sentences with verbs and without verbs and other types.

6.1. Types of Sentences

Traditionally, all *Yerukala* sentences are classified into two types' viz., (i) Major sentences, and (ii) Minor sentences.

6.1.1. Major Sentences

It depends on the presence or absence of a verb in a sentence, the major sentence can be classified into two types, viz.,

- (i) Verbal sentences.
- (ii) Verbless Sentences.

6.1.1.1. Verbal Sentences

These sentences obligatorily contain a verb. Based on the nature of their clauses, the noun-verb sentences or verbal sentences may be categorized into three types, viz., (i). Simple (ii). Complex and (iii). Compound Sentences and (iv). Compound-Complex sentences.

6.1.1.1.1. Simple Sentences

A simple sentence may consist of a subject and a predicate or composed of a single independent clause called the main clause which has two obligatory constituents- the Noun Phrase (NP) and Verb Phrase (VP).

- 01 *nanga sinima pat-i-ro*
 we-NOM-2.pl. movie see-PST-2.pl.m/nm
 We saw a movie
- 02 *atta ponna keṭ-i-re*
 him-2.sg.m money ask-PST-1.sg.m.
 I asked him money.
- 03 *nā-ku ondē ūḍ-idu*
 me-DAT one house-be
 I have only one house.
- 04 *adu kali tinḍr-i-du*
 he-3.sg.m food eat-PST-3.sg.m
 He ate food.
- 05 *āyamma kali send-i-du*
 she-3.sg.nm food cook-PST-3.sg.nm
 She cooked the food.

6.1.1.1.2. Complex Sentences

A complex sentence consist of one main clause and one or more subordinate clauses. Generally subordinate clauses are derived from Simple sentences by effecting certain changes in the structural transformation of predicate phrase. That means the main clause contains a finite verb, the infinitive, conditional or concessive forms as the main constituent.

- 06 *ayya meḍdu kuḍti-kyagōṭu rōgi satto-s-u*
 they medicine give-COMP patient die-PST-3.pl.m/nm
 Although they gave medicine, the patient died.
- 07 *adu vaṇd-ke nānu ūṭu-ku ōga-beku*
 he-NOM-2.sg.m come-COMP i house-DAT go-OBLIG
 I shall go home, if he comes.

- | | | | | | | |
|----|---|---------------|------------------|------------------|-----------------|-------------------|
| 08 | <i>niṅga</i> | <i>vēsam</i> | <i>patiṇḍ-ke</i> | <i>naṅg</i> | <i>sinnayya</i> | <i>bīlkavaṇsu</i> |
| | you | costume | see-COMP | my | children | scare |
| | Our children would be scared, if they saw your costume. | | | | | |
| | | | | | | |
| 09 | <i>nēsu</i> | <i>nāmaru</i> | <i>nānu</i> | <i>guḍi-kōru</i> | <i>devru-na</i> | <i>pāt-i-re</i> |
| | yesterday | night | i | temple-LOC | god-ACC | see-PST-1.sg.m/nm |
| | Yesterday night I saw god in the temple. | | | | | |

6.1.1.1.3. Compound Sentences

The compound sentences in *Yerukala* are formed by coordinating equivalent conjuncts of different simple sentences. The compound sentences have more than one independent clause (main clause) that are conjoined together by a co-ordination clitic *mari*.

- 10 *rāmu rāju ravi baḍi-ki ō-s-u mari pāṭa pāḍ-i-du*
 ram raju ravi school- go-PST-3.pl.m and song sing-PST-3.pl.m
 DAT
 ram, raju and ravi went to school and sang a song.

11 *ītu oṇḍu pūna mari nāyi idu kāni ēla iḷḷ*
 here one cat and dog be but rat no-NEG
 Here is a cat and a dog but there is no rat.

12 *tellapuṭa pani seyyo mari nāmāru budgugo*
 day-time work do and might sleep
 Work in the day and sleep in the night.

13 *aḍḍēru kaṇayḷat-ku vaṇ-s-u kāni ramya pūja vār-iḷḷ*
 all marriage-DAT come-PST-3.Plm/nm but ramya pooja come-NEG
 All came to marriage but kamala and Kavita did not come.

In some of the sentences, the members of noun phrase coordination are permissible to scramble in *Yerukala* without disturbing the meaning of the sentence. Look at the following sentences.

14 *ēla-ga pūna-ga nāyi-ga ōga-s-u kāni māḍ budgonḍ-i-du*
 rat-pl cat-pl dog-pl run-PST-3.sg.nm but cow sleep-PST-3.pl
 Rats, cats and dogs ran but cow slept.

15 *pūna-ga ēla-ga nāyi-ga ōga-s-u kāni māḍ budgonḍ-i-du*
 cat-pl rat-pl dog-pl run-PST-3.pl.nm but cow sleep-PST-3.pl
 Cats, rats and dogs ran but cow slept

16 *nāyi-ga ēla-ga pūna-ga ōga-s-u kāni māḍ budgonḍ-i-du*
 dog-pl rat-pl cat-pl run-PST-3.pl.nm but cow sleep-PST-3.pl
 Dogs, rats and cats ran but cow slept.

6.1.1.1.4. Compound-Complex Sentences

A Compound-Complex sentence is combination of the compound and the complex sentence pattern. It is made up of two or more main clauses and one or more subordinate clauses. Because compound-complex sentences are normally longer than the other sentences.

17 *ātakōru gelaguṇṭāgoṭu saṇtōsaṅga-i-du mari ūṭu-ku ōs-u*
 play win-NEG happy-PST-3.sgm and house-DAT go-PST-3.sg.m
 Although he did not win the game, he is happy and went home.

18 *adu-ku sinimā kata teljigyagoṭu pāt-i-du mari ūṭu-ku ōs-u*
 he-DAT movie story know see-PST and house-DAT go-PST-3sg.m
 Even though he knows the story of a movie, he saw and went home.

19 *adu kale tiṅgyakuṇḍa vasakuṇḍa ūṭu-ku ō-su bud-i-du*
 he-1.sgm food eat-without words-without house-DAT go-PST sleep-PST-
 2.sg.m
 He went home and slept, without talking and eating food,

20 *amma kala-na moti kādu-ki koll-ōṭi ō-s-u mari ūṭu-ku van-s-u*
 mother kala-ACC beat forest-DAT knife-INST go-PST-3.sg.nm and house-DAT come-PST-
 3.sg.nm

Mother beat Kala and went to forest with knife and came back to home with.

6.1.1.2. Verbless Sentences

A noun phrase construction may consist of a noun alone or noun with other syntactic categories. As the term itself indicates the presence of at least one noun in the phrase is obligatory.

In the following sentences we have noun phrase constructions in which noun occurs alone.

6.1.1.3. Yerukala Verbless sentences

In *Yerukala* the equative and attributive constructions contain nothing but two nominals in the surface structure. Such sentences can be called as verbless, as there is no overt verb present as in. We can see NP as predicate in these sentence.

21 *adu* *sinkeru*
 he-NOM-3P.sg Boy-3.P.sg.m.
 He is a boy.

22 *adu* *kurru-monoso*
 he-NOM-3P.sgm *Yerukala-* man-3P.sg.m
 He is *Yerukala* man.

23 *nānu* *māri*
 I -1P.sg mari-1P.sg.m
 I am Mari.

In the below sentences we can see noun + adjective but no verb involved. This is a verbless sentence and adjective is the predicate of the sentence.

24 *sinkeru* *kartaga*
 girl-3.P.sg.nm black
 The girl is black.

25 *ceḍi* *berdu*
 tree-3.P.sg.nm tall
 The tree is tall.

26 *āru* *vasurīdu*
 river long
 The river is long.

There are syntactic evidences from negative and relative clauses that construct like below examples have an underlying verb.

6.1.2. Minor Sentences

The minor sentences do not have a subject and predicate as required by simple, complex and compound sentences. They are self-contained autonomous expression which are used as whole utterance or used in conjunction with other minor or regular sentences in discourse.

The minor sentences consist of interjections, vocatives and words of address. As they occur as independent utterance, they are certainly potential sentences. Very often they are followed or preceded by major sentences and under such circumstances they behave like a subordinate clause to the major sentences.

6.1.2.1. Interjection

The interjection words generally convey the intensity emotions that involved in speech act.

Examples

27 *ayyō* *ayanna* *satosā*
 alas he passed
 Alas! Has he passed away?

28 *ō* *nīnā*
 oh you
 oh! Is it you?

29 *pāpam atta movvo kāreḷḷe budidu*
 alas they son car fall
 Alas! their son has been run over by a car, it is said.

30 *abbā noppi*
 ouch! pain
 Ouch! pain!

31 *ola ola hey! (In wonder)*

6.1.2.2. Address terms

32 *olē* Hey! (Informal, addressing a male person younger than the speaker)

33 *oyya* Hey! (Informal, addressing a female person younger than the speaker)

34 *oyya* Hey! (Polite, formal/informal, addressing any male or female person)

35 *endalā* Hey! (Informal, and intimate, addressing a younger person, servant)

36 *endamma* Madam! (Polite, affectionate, addressing a female person)

endayya Minister! (Intermediate politeness)

6.1.2.3. Other Expressions

37 *sarē* Ok!

38 *āambo* yes

39 *aḷḷa* No

40 *ōla* Hello

6.1.2.4. Vocatives

41 *ōla vaṇḍirā*
 Hey, (Voc) so you (sg.) have come! (To a man).

42 *oyya vaṇḍirā*

Hey, (Voc) so you (sg.) have come (to a woman).

6.2. Components of a Sentence

The Clauses and Phrases constitute a sentence.

6.2.1. Clauses

Clauses are composed of one or more phrases like Noun Phrase (NP), Verb Phrase (VP), Adjective Phrase (AdjP), and Prepositional Phrase (PP) etc.

6.2.1.1. Types of Clauses

There are two types of clauses, viz., (i) Main clause and (ii) Subordinate clause.

6.2.1.1.1. Main Clause.

The main clause contains a VP that is complete in sense and does not require the presence of any other structure for its understanding. It may be optionally preceded by another phrase that is non-verb in nature, called NP.

Examples

43 *uttaram* *rās-guṇṭa* *sīgreṭṭu* *kuḍikedu*
letter write-DURT cigarette smoke

While writing the letter, he is smoking a cigarette.

44 *māri* *ceḍi* *ekku-guṇṭa* *tarle* *bud-i-du*
Mari-3sg.m tree climb-DURT down fall-PST-3.sg.m

While climbing the tree, he fell down.

45 *amma* *nangula-ku* *ūṭu-kōru* *onḍu* *berdu* *kata* *sonnu-s-u*
mother us-DAT home-in one big story say-PST-3.sg.nm

Mother told us a big story at home.

46 *nesu* *nāmaru* *nānu* *ūṭu-kōru* *i-re*
 yesterday night i-1.sg.m/nm home-LOC is-PST-1.sg.m/nm
 I was at home yesterday night.

47 *naṅg* *ūṭu-kōru* *kāgit-aṅga* *peṭṭa* *dīgle* *idu*
 my home-LOC paper-pl box under be
 The papers are under the box at my home.

The above sentences express a complete sense and hence they are having main clause.

6.2.1.1.2. Subordinate Clause

The subordinate clause is made up of VP that is incomplete in sense, for the completion of which it depends on the information conveyed by another clause, viz., the main clause.

Examples

48 *niṅga* *naṅṅūṭu-ku* *vaṇḍiṅke* *niṅṅI-ku* *kalidēdo*
 you my-house-DAT come you-DAT food-have
 If you had come our house (we would have given you food).

49 *naṅga* *mansurga* *vaṇḍike* *bīgam* *kuḍaṅgo*
 my people come-COND key give
 if my people come (please give (them) the key).

50 *ūṭuku* *ōyyi* *pustakam* *eṭkoṇḍu* *vār-a-re*
 to home go book bring come-NON PST-1.sg.m/nm
 Having gone to the home, (I will bring a book).

51 *ponnu* *iṇdyagoṭu* *sukamu-illa*
 money there happiness-NEG
 Though there is money (there is no happiness).

52 *dēvuru* *varamtaṇḍkyagoṭu* *pūjāri* *varamtārdiḷḷa*
 god boon priest bless
 Though God gives a boon (the temple priest won't give).

In the following examples, the intended sense of the sentences will be completed only when we read the clause given within the brackets, otherwise they do not convey full meaning and hence such incomplete Verb Phrases (VP) are subordinate clauses.

6.2.2. Phrases

There may be different types of phrases of which the noun phrase (NP) and verb phrase (VP) are much important.

6.2.2.1. Noun Phrase (NP)

The noun phrase is an endocentric construction built around a noun. A head noun itself may occur as the sole constituent of a noun phrase or it may have one or more than one attribute. A head noun may contain two nouns in co-ordination. Hence, the NP may be either attributive or coordinative in nature.

6.2.2.1.1. Attributive Noun Phrases

In this Noun Phrase the preceding constituent of the head noun is an attribute. Generally, the adjectives, numerals, demonstratives, and another noun or genitival forms occur as attributes.

<i>Yerukala</i>	Gloss
<i>beru monoṣo</i>	elder person
<i>kurru monosurga</i>	<i>Yerukala</i> people
<i>ā ūḍu</i>	that house
<i>nang poṇḍu</i>	my wife
<i>keḷḷu bomma</i>	stone doll (doll is made up with stone)
<i>tāyi tēpo / amma āva</i>	mother and father

6.2.2.1.1.1. Possible combinations of attributive sequences:

1. Demonstrative Adjectives and Pronouns

The noun functioning as the head of the noun phrase construction may be preceded by a demonstrative adjective. Demonstrative adjectives further classified as remote and proximate. /i/ ‘this’, /a/ ‘that’, /ī/ ‘these’.

1. Demonstrative + Adjective + Noun

- 53 *i* *ankēru sinkēru*
 this boy
 This boy.
- 54 *ā* *ankēru sinkēru*
 that boy
 That boy (the boy is out of sight).
- 55 *a* *ankēru sinkēru*
 that boy
 That boy (the boy is within the sight).
- 56 *ī* *ankēru sinnayya*
 these boys
 These boys (the boys are within the sight).
- 57 *ā* *ankēru sinnayya*
 those boys
 Those boys (the boys are within the sight).

2. Adjective + noun

These heads have any one of the following as attributes: demonstratives, numerals or genitival form.

- 58 *vassaru/vassari* *ankēru sinkēru*
 Tall boy
 The tall boy.
- 59 *nalla* *ankēru sinkēru*
 Good boy
 The good boy.
- 60 *nallagikkiri* *pūna*
 Beautiful cat
 The beautiful cat.

- 61 *onḍu* *vaḷḷa* *nāyi*
 one-NUM white dog
 One (Number) white dog
- 62 *anju* *karta* *kāka-ga*
 five-NUM black crow-pl
 Five (number) black crows.
- 63 *nā* *beru* *ūḍu*
 My big house
 My big house.
- 64 *āme* *pudu* *baṭṭa-ga*
 Her new cloth-pl
 her new cloth.

3. Compound Nouns

These head may have the demonstrative, numeral or genitival forms as attributes.

- 65 *i* *rōja* *puvvu*
 This rose flower
 This rose flower.
- 66 *a* *peḷṅaya* *ceḍi*
 That tamarind tree
 that Tamarind Tree
- 67 *nālu* *maṅjula* *viṭaṇ-ga*
 four lemon seed-pl
 Four lemon seeds.
- 68 *naṭu/nā* *baḍi* *jataḡāḍu*
 my school friend
 My school friend.

- 69 *adu* *kaḷyāna-pulla*
 she bridegroom
 She is bridegroom

4. Number + Noun

Heads of these compositions may have the demonstratives, genitivals or interrogatives as attributes.

- 70 *ā* *āru* *ūḍu-ga*
 those six house-pl
 Those six (number) houses

- 71 *ī* *nālu* *māḍu-ga*
 these four cow-pl
 These four (number) cows.

- 72 *nanga* *pottu* *ūḍu-ga*
 our ten house-pl
 Our ten houses.

- 73 *ē* *aṇḷu* *paṇḍri-ga*
 which five pig-pl
 Which five (number) pigs?

5. Genitival form + Noun:

Head of such composition takes only the demonstrative as attribute.

- 74 *idu* *naṭu* *ponnu*
 this my money
 this (is) my money.

- 75 *adu* *niṭu* *kī*
 that your hand
 That (is) your hand.

6. Numeral + Compound Noun

76 *ombidi* *paṅgala* *buṭṭa-lu*
 nine fruit basket-pl
 Nine fruit baskets.

77 *reṇḍu* *beru* *monsurga*
 two elder person
 Two elder persons.

7. Demonstrative + Numeral + Adjective + Noun

78 *iyya* *nāl* *veḷḷa* *kōyi-ga*
 these four white bird-pl
 These four white birds.

79 *ā* *pottu* *keṭṭa* *nāyi-lu*
 that ten bad dog-pl
 Those ten bad dogs.

8. Co-ordinate nouns

80 *niṅgal* *amm-āva*
 your Mother and father
 your mother and father.

81 *ūḍu-kōru* *gāli-maga*
 villaghe-LOC Wind and rain
 Wind and rain at village.

6.2.2.2. Verb Phrase (VP)

A sentence may be divided into two main parts. Subject and predicate or noun phrase and verb phrase. A verb phrase may consists of one or more noun phrases which function as direct object, indirect object, instrumental, dative etc. however there is only one main verb and one or more auxiliary verbs. *Yerukala*, verb occurs in the final positions i.e., the finite verb occurs as the last constituent in the structure of a sentence. *Yerukala* may be described as verb final language like Telugu and Tamil of Dravidian Family Languages.

In the verb phrase, the verb is an obligatory constituent which may be preceded by NP (Noun Phrase) or an adverbial phrase (Adv.P). The verb phrase occurs as the last constituent of the sentence.

6.2.2.2.1. Adverbial Phrase (Adv. P)

There are three types of adverbial phrases, viz.,

- (i) Adverbial phrase of time
- (ii) Adverbial phrase of place and
- (iii) Adverbial phrase of manner.

(i) Adverbial Phrase of time

The Adverbial phrase occurs essentially as a branch of Noun Phrase (NP) which is directly dominated by Verb Phrase (VP) node. The noun consist in this phrase simply denotes the time.

82 *nambru* *telāre* *ōnāṅga*
 we tomorrow-ADV start
 Let us start tomorrow.

83 *adu* *paṭṭa pagamāre* *bugāku*
 he during the day sleep
 He sleeps during the day.

84 *adu* *iṅka* *vāriḷḷa*
 He yet not-come-PST
 He has not come yet.

85 *apporu* *nēnu* *eṇda* *sonna*
 then i What tell
 What did you say then?

86 *adu* *nāku* *eṇtane* *ponmutaṅsu*
 he me immediately money-give-PST
 He gave me the money immediately.

- 87 *kavita ettu-ku-munne telsu*
 kavita me-DAT -before know
 Kavita was known to me already.
- 88 *nānu senjēpṭku budugoṇḍu adikyāre*
 i late sleep wake-PST-1.sg.m/nm
 I get up late.
- 89 *nīṅga minnuga ōgabeku*
 you early go
 You must go early.
- 90 *attu-ku pesare eṇdadu jarugusu*
 that-DAT after what happen
 What happened after that.
- 91 *ī madya-kōre karnūl-ku ōyire*
 these recently-LOC kurnool-DAT go-PST-1.sg.m/nm
 I went to Kurnool recently.

(ii) Adverbial Phrase of Place

A construction where an adverb of place occurs as the ultimate constitutes of a Noun Phrase with the denoting place or inflected with the locative post positions known as the adverbial phrase of place.

Example

- 92 *aṭē yādu nilabudidu*
 there who stand
 Who is standing there?
- 93 *niṅga īsālu yāṭa keṭiraṅga*
 you -NOM this-matter where hear-2.sg.m/nm.
 Where did you hear this matter?
- 94 *ayannō madrāsu ōyidu*
 he madras go-PST.
 He went to Madras.

- 95 *beḷḷe* *yād* *idu*
 outside who there
 Who is there outside?
- 96 *ī* *ūdukōru* *pratiūṭḷe* *paṇḍagajargāku*
 this town/house every festival-take
 In this town festivals take place in every house.
- 97 *ūṭu* *suṭṭu* *mululaseḍi* *valj-idu*
 house around thorny grow-PST.
 All around the house thorny shrubs have grown.
- 98 *munne* *bāyi* *pergilu* *gunṭa*
 front well behind pit
 A well in front and a pit in behind.
- 99 *ayamma* *nāku* *eduruga* *ōkkiṇḍidu*
 she me opposite sit-PST
 She sat opposite to me.
- 100 *niṅga* *turi-raṅgo*
 you far-IMP-2.pl.m/nm
 You stay away please.
- 101 *attuku* *kīmetta* *ponnidu*
 he handfully money
 He has a lot of money.
- 102 *nāṭu* *bīrvametta* *pustaka-lu* *idu*
 my shelf-full off book-pl. there
 My shelf is full of books.

(iii) Adverb Phrase of Manner

These phrases contain the adverbs of manner as the final constituent or a Noun Phrase followed by the instrumental/ablative suffix -ga but function as an adverb syntactically.

- 103 *ā* *sinnkeru* *geṭṭa-ga* *agetgedu*
 that child loudly-Adv cry-PROG
 That child is crying loudly.
- 104 *ayammaku* *kurru* *naḷḷa-ga* *vāraku*
 she *Yerukala* (language) well-Adv know
 She knows *Yerukala* language well.
- 105 *tekko* *sinna-ga* *uḷḷiki* *dūridu*
 thief quietly-Adv inside crept
 The thief quietly crept inside.
- 106 *ī* *ūrukōru* *mogalu* *ekkva-ga* *bugiḷḷa*
 this village rain very much-Adv
 It did not rain very much in this village.
- 106 *niṅga* *berīna* *vasaraṇ-ga*
 you fast talk-Adv
 You speak very fast.
- 107 *ayamma* *mobbukōru* *oṇṭigyarise* *ena-ōgodu*
 she darkness alone how-go
 How will she go alone in the darkness?
- 108 *ayanna* *iṭki* *ena-vaṇ-s-u*
 he here how-come-PST.3sg.m
 How did he came here
- 109 *oṇḍusāri* *anoṭu* *pāraṅgo*
 once that-way see
 Just look at that way.
- 110 *i-na* *seyya-beku* *a-na* *seyya-kūḍdu*
 this-like do-OBLI that-like do- NEG
 Do like this, not like that.
- 111 *niṅga* *sinna-ga* *sonnarāṅga*
 you softly-Adv speak
 You speak softly.

- 112 *mobbuga* *vaḷḷa-ga-idu*
 clouds White-Adv
 The clouds are white.
- 113 *ī* *māmiḍipanga-lu* *pulla-ga-idu*
 these mango-pl. sour-Adv
 These mangoes are sour
- 114 *ā* *sinnkeru* *naḷḷa-ga-idu*
 that girl beautiful-Adv
 That girl is beautiful.

6.2.2.2.2. Verb Phrase

As from the below example we can see the structure of a sentences consist of subject, object and verb.

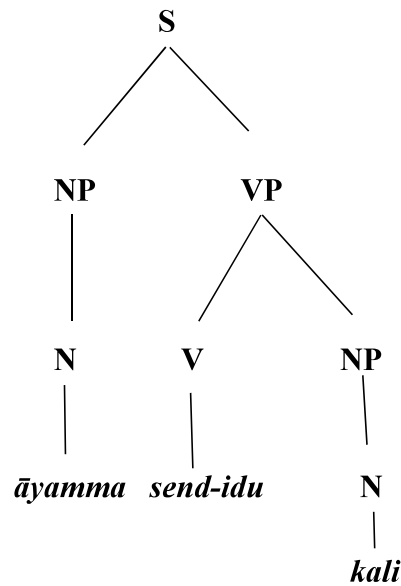


Figure:-6.1. Tree diagram

- 115 *ayamma* *kali* *send-i-du*
 she-NOM-3.sg. nm food cook-PST-3.sg. nm
 She cooked the food.
- 116 *nānu* *naṭu* *jatagāni* *kalj-i-re*
 I -NOM.1.sg.m/nm my friend meet-PST-1.sg.m/nm
 I met my friend.

6.3. Word order

We are concerned in this section with the relative order of syntactic elements within a *Yerukala* Construction. In word order studies there are three elements of traditional grammatical theory. They are namely, Subject (S), Object (O) and Verb (V). Accordingly, *Yerukala* language can be classified into six typological divisions: SOV, SVO, VSO, OSV, OVS and VOS.

6.3.1. Yerukal, a Verb Final Language

The fundamental word order in *Yerukala*, as in other Dravidian languages, is SOV i.e., subject is followed by the object and terminates in a verb. So, the unmarked surface structure in simple sentences is verbal final.

Example

- | | | | |
|-----|--------------------------------------|--------------------------------------|--------------------------------------|
| 117 | <i>nānu</i>
I-NOM
S | <i>baḍi-ki</i>
school-DAT
O | <i>ōy-i-re</i>
go-PST-2.sg.m
V |
| | He went to school. | | |
| 118 | <i>nānu</i>
I-NOM
S | <i>ōy-i-re</i>
go-PST-2.sg.m
V | <i>baḍi-ki</i>
school-DAT
O |
| | He went to school. | | |
| 119 | <i>ōy-i-re</i>
go-PST-2.sg.m
V | <i>nānu</i>
I-NOM
S | <i>baḍi-ki</i>
school-DAT
O |
| | He went to school. | | |
| 120 | <i>baḍi-ki</i>
school-DAT
O | <i>nānu</i>
I-NOM
S | <i>ōy-i-re</i>
go-PST-2.sg.m
V |
| | He went to school. | | |
| 121 | <i>baḍi-ki</i>
school-DAT
O | <i>ōy-i-re</i>
go-PST-2.sg.m
V | <i>nānu</i>
I-NOM
S |
| | He went to school. | | |

122	<i>ōy-i-re</i>	<i>baḍi-ki</i>	<i>nānu</i>
	go-PST-2.sg.m	school-DAT	I-NOM
	V	O	S
	He went to school.		

When we look in the below sentences the verb final and all the syntactic elements such as direct object, time, adverbial, locative and agent nominals occur before the verb. The verb in these sentences is also conjugated for PNG (number, gender, and person) in concord with the subject noun. The verb final structure of *Yerukala* can be taken as unmarked (or as nominal) word order.

123	<i>nānu</i>	<i>nesu</i>	<i>poda-kōru</i>	<i>pāmu-na</i>	<i>pāt-i-r-e</i>
	i-NOM-Agt	yesterday	bush-LOC	snake-ACC	see-PST-1.sg.m/nm.
	I saw a snake in the bush yesterday.				

6.3.1.2. Word order and syntax of *Yerukala*

As we have seen that the verb final structure of *Yerukala* is not very strict, but that even though the nominals are permuted from one place to another with in the sentence, by maintaining their grammatical structure constantly. As we have seen in the above examples, *Yerukala* shows a free word order in a sentence.

124	<i>nānu (I)</i>	<i>malar-ku</i>	<i>paṅgal-na</i>	<i>iccoḍ-a-re (I)</i>
	I-Nom.1.sg.m	Malar-nm-DAT	fruit-ACC	sell-PST-1.sg.m/nm
	I sold fruits to Malar.			

From the above example, it is sort of freedom for scrambling in *Yerukala*, as the underlying grammatical functions are overtly marked by nominal and verbal morphology. In the above example the syntactic function of subject *nānu* concord of *-e*, the direct object function is exhibited by *-na* the accusative case marker in *paṅgal-na*, and the indirect object is represented by *-ku* in *malar-ku*. These facts might suggest that the order of arguments is ‘free’, but verb can still remains at the end in *Yerukala*, like other Dravidian Languages.

6.4. Agreement

Yerukala is rich in inflectional morphology. As in other Dravidian Languages (except Malayalam), the finite verbs of sentences in *Yerukala* show agreement with the noun in subject slot for both person, number, gender. *Yerukala* has three persons: first person, second person and third person. Each person has two numbers singular and plural. Gender feature is determined only by its behaviour in the agreement system. In this language person, number and gender features are marked on the verb in the form of inflection.

6.4.1. Subject Verb Agreement in *Yerukala*

In *Yerukala* the verb agrees with the subject in terms of person, number and gender. The grammatical features of the subject can be recovered from the verbal inflections, specifically from agreement, in languages with rich inflection.

- | | | | |
|-----|-----------------------------------|----------------------------|---|
| 125 | <i>nānu</i>
i-NOM-1.sg-m/nm | <i>ūṭa-na</i>
house-ACC | <i>kaṭṭ-a-r-e</i>
built-NPST-1.sg.m/nm. |
| | I will build a house in. | | |
| 126 | <i>naṅga</i>
We-NOM-1.pl.m/nm | <i>ūṭa-na</i>
house-ACC | <i>kaṭṭ-a-r-o</i>
built-NPST-1.pl.m/nm. |
| | We will build a house. | | |
| 127 | <i>nīnu</i>
you-NOM-2.sg.m/nm | <i>ūṭa-na</i>
house-ACC | <i>kaṭṭ-a-r-a</i>
built-NPST-2.sg.m/nm. |
| | You will build a house. | | |
| 128 | <i>niṅga</i>
you-NOM-2.pl.m/nm | <i>ūṭa-na</i>
house-ACC | <i>kaṭṭ-a-r-aṅga</i>
built-NPST-2.pl.m/nm. |
| | You will build a house. | | |
| 129 | <i>adu</i>
he-NOM-3.sg-m | <i>ūṭa-na</i>
house-ACC | <i>kaṭṭ-a-k-u</i>
built-NPST-3.sg.m |
| | He will build a house. | | |

- 130 *ayya* *ūṭa-na* *kaṭṭ-a-k-u*
 They-NOM-3.pl.m house-ACC built-NPST-3.pl.m
 They will build a house.
- 131 *ayamma* *ūṭa-na* *kaṭṭ-a-k-u*
 she-NOM-3.sg.nm house-ACC built-NPST-3.sg.nm.
 She will build a house.
- 132 *ayya* *ūṭa-na* *kaṭṭ-a-k-u*
 they-NOM-3.pl.nm house-ACC built-NPST-3.pl.nm.
 They will build a house.

6.5. Other types of Sentences

A sentence generally consists of a noun phrase which functions as the subject of the sentences and a verb phrase which functions as the predicate of the sentence.

6.5.1. Declaratives

A declarative sentences is a sentences which states a fact , opinion or idea

- 133 *ī* *monusur-ga* *ayṭikkiri* *monsur-ga*
 these man-pl tall man-pl
 These men are tall.
- 134 *idu* *oṇḍu* *ūḍu*
 this one House
 This is a house.
- 135 *iṭu* *pūna* *idu*
 here cat be
 Here is a cat.

6.5.2. Imperative

The imperative mood expresses a command or request that is addressed to the second person in singular and plural.

- 136 *iṭuku* *vāṅgō*
 here come-IMP-pl
 Come here.

- 137 *baṭṭalu* *etkonḍvāṅgō*
 clothe-pl bring-IMP-pl
 Bring clothes.
- 138 *telari* *baḍi-ki* *vāṅgō*
 tomorrow school-DAT come-IMP-pl
 Come to the school tomorrow.

6.5.3. Reflexive

- 139 *adu* *attukiy-adu* *konḍr-ōṭi* *kunḍ-s-u*
 he-NOM.3.sg.m self-he knife-INST kill-PST-3.sg.m
 He killed himself with knife.
- 140 *ayya* *asalkiy-ayya* *konḍr-ōṭi* *kunḍ-s-u*
 they-NOM.3.pl.m/nm self-they knife-INST kill-PST-3.pl.m/nm
 They killed themselves with knife.
- 141 *ningal-na* *ningakiy* *konḍr-ōṭi* *konḍanga*
 you-ACC yourself knife-INST kill-PST-2.sg.m/nm
 You killed yourself with knife.

6.5.4. Negative Sentences

- 142 *adu* *rāmuḍu-aḷḷa*
 he ram-NEG
 He is not Rama.
- 143 *adu* *rāmu*
 he ram
 He is rama
- 144 *adu* *senkēru*
 he boy
 He is a boy.
- 145 *adu* *senkēru-aḷḷa*
 he boy-NEG
 He is not a boy.

- 146 *adu* *rāju*
 he king
 He was a king.
- 147 *adu* *rāḷ-aḷḷa*.
 he king-NEG
 He is not a king.

6.5.5. Negative + Adjective

- 148 *ayyamma* *naḷḷagiḷḷa*
 she beautiful-ADJ- not-NEG
 She is not beautiful.
- 149 *ā* *seḷi* *nīṭ-iḷḷa*
 that tree long-ADJ-not-NEG
 That tree is not long.
- 150 *gēri* *giṭṭ-iḷḷa*
 colony small-ADJ-not-NEG
 The colony is not short.
- 151 *naṅ* *movvo* *keṭṭ-iḷḷa*
 my husband good-ADJ- not-NEG
 My husband is not bad.

6.5.6. Causative Constructions

- 152 *āva* *sinnkeru-na* *ponḍ-iṭu* *motticidu*
 father child-ACC wife-with beat-PST-3.sg.m
 Father made his wife to beat the child.
- 153 *amma* *āva-iṭu* *pangala* *ettericidu*
 mother father-with fruits bring-PST-3.sg.nm
 Mother made father to bring fruits.
- 154 *nānna* *naṅ* *anna-na* *ūṭu-ku* *vāricidu*
 I my brother-ACC house-DAT come-PST-3.sg.m/nm
 My brother made me to come home.

- 155 *nānu* *ceḍi-na* *buguroṭṭu* *sendcide*
 i-NOM-1sg.m/nm tree-ACC fall-make do-PST-1sg.m/nm
 I made the tree fall.

6.5.7. Comparative Construction

In *Yerukala* comparative marker is '*kanṭe*' which is similar to Telugu language. Since *Yerukala* is admixture of Telugu, Tamil and Kannada.

- 156 *pārvati- kanṭe* *komala* *naḷḷagidu*
 pārvati- COMP komala beautiful
 Kamala is more beautiful than Parvathi.
- 157 *adu* *rāja-kanṭe* *vasuridu*
 he-NOM.3.sg.m rāja-COMP tall-3P.sg.m
 He is taller than Raja.
- 158 *piṭar* *rāni-kanṭe* *nalla* *saduvasu*
 Peter rani-COMP well study-3P. sg.m
 Peter studies better than Rani.
- 159 *kavita* *kōmala-kanṭe* *ravi* *parikṣa* *nalla-ga* *rās-i-du*
 kavita komala-COMP ravi exam well-ADV write-3P.sg.m
 Ravi wrote the exam better than Kavita and Komala

6.6. WH and Yes/No type sentences

There are two types of interrogative sentences in *Yerukala* language. (i) Yes/No type. In the sentences, the question participle /ā/ is added in the sentence final position. The answer yes in *Yerukala* is /āmbō/ and no is /aḷḷa, iḷḷa/ in the language.

- 160 *idu niṅga pennā?* Is it your pen?
 āmbō, idu naṭu pennu. Yes, it is my pen.
 aḷḷa, idu naṭu pennu aḷḷa. No, it is not my pen.
- 161 *maga vaṇḍidā?* Has the rain come?
 āmbō, maga penḷidu. Yes, it has come.
 aḷḷa, maga vārillā. No, it has not come.

- 162 *adu bukku saduvidā?* Did he read the book?
āmbō, adu bukku saduvidu. Yes, he read the book.
iḷḷa, adu bukku saduviḷḷa. No, he hasn't read the book.
- 163 *idu niṅṅūḍā?* Is it your house?
āmbō, idu naṅṅūḍe. Yes, it is my house.
aḷḷa, idu naṅṅūḍaḷḷa. No, it is not my house.
- 164 *adu kollaku ōsā?* Did he go to field?
āmbō, adu kollaku ōsu. Yes, he went to field.
iḷḷa, adu kollaku ōgulla No, he hasn't go to field

6.6.2. Wh type sentences

- 165 *yādu* *naḷḷagidu*
 who beautiful
 Who is beautiful?
- 166 *nangalna* *entu-ku* *asiraṅga*
 you why-DAT call
 Why did you call us?
- 167 *nim-beru* *endadu*
 your-name what?
 What is your name?
- 168 *eppōru* *nēnu* *eddikkara*
 when you wake-up-PST
 When do you get up?
- 169 *adu* *yātru* *gurram*
 that whose hourse
 Whose horse is that?
- 170 *sinnayya* *ōgotuku* *yāṭku*
 children go where
 Where are/were the children going?

6.6.2.2. {+ manner}

- 171 *niṭu* *vayasu* *etana*
 you age how
 How old are you?
- 172 *niṅgal-ku* *sinnayya* *etanaṭalu*
 you-DAT children How many
 How many children do you have?
- 173 *bāna-kōru* *etana* *tanni* *idu*
 pot-LOC how- water there
 much
 How much water is there in the pot?

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CHAPTER-7

CONCLUSION

The following are the conclusions that have been drawn on the basis of the structural description of *Yerukala*

In introduction the researcher discusses about the *Yerukala* tribe, history, cultural aspects, demographic profile, population and genetic classification of the language, followed by the background, scope and limitation, endangerment classification, and methodology. Thurston (1909) mentioned in his book ‘Castes and Tribes of Southern India’ about the origin of *Yerukalas* and their socio-economic and politico-religious conditions in detail. Cain. J (1880), Gaint (1891, 1961), H.A. Stuart (1891), Chinnam Rajaram (2010), G.V.S.R. Krishna Murthy, D.S.R.S. Prakash and S. Suryanarayana Raju (2010), K. Nettikallapa (2016) have classified *Yerukala* language, kinship terminology, ethnography and religious life. G.V.S.R. Krishna Murthy, C.Venkatarama Gurureddy (1968), D.N.S. Bhatt (1969) and M. Sampath Kumar (1986) have considered *Yerukala* as a separate language.

A few Anthropological works on *Yerukala* people are found like the study of their ethnography, physical, cultural, folk literature religion and so on. However linguistics work is found very scanty. Which is mentioned in the Introduction chapter as well as in the review of literature also.

The present work on grammar of *Yerukala* is an earnest attempt to bring out the unique features of Phonology, Morphophonemics, Morphology and Syntactic aspects also to some extent. As per the study of *Yerukala* language most of the features are similar to Dravidian Languages.

On the basis of structural description of *Yerukala*, it provides the phonological system of *Yerukala* and inventory of phonemes of *Yerukala* there are thirty one phonemes in *Yerukala*, which are 10 vowels and 21 consonants.

- (i) In *Yerukala* ten vowel phonemes are found, five are short /a, e, i, o, u/ and five are long /ā, ē, ī, ō, ū/.

- a) These are classified according to the position of the tongue, the height of the tongue and shape of the lips.
 - b) The phonemic description of ten vowels both short /a, e, i, o, u/ and long /ā, ē, ī, ō, ū/ occur in all the positions like initial, medial and final.
- (ii) There are 21 consonant phonemes in *Yerukala* /p/, /b/, /t/, /d/, /ṭ/, /ḍ/, /c/, /j/, /k/, /g/, /m/, /n/, /ṇ/, /ṅ/, /s/, /ṣ/, /l/, /ḷ/, /r/, /v/, and /y/.
- a) Only 12 consonants / t, ṭ, ḍ, k, g, m, n, s, l, r, v and /y/ occur in initial, medial and word final positions.
 - b) The phonemes /p, b, d, c and j/ occur in initial and medial position only.
 - c) Out of 21, only four phonemes /ṇ, ṅ, ṣ, ḷ/ occur in the medial position.
- (iii) Consonant clusters are discussed and these consonants clusters occur in word initial, medial and final positions.
- a) In the data word medial clusters are more frequent than the word initial and final, whereas word initial clusters are more compare to word final clusters.
 - b) These clusters can be called as medial clusters and further divided into two types, geminates or identical clusters (C1C1) and non-identical clusters. Medial clusters are identical and non-identical clusters.
 - c) Identical clusters are frequent but not with all the sounds available in the language.
- (iv) The 18 consonants (-C1 C1-) /p/, /b/, /t/, /d/, /ṭ/, /ḍ/, /c/, /j/, /k/, /g/, /s/, /m/, /n/, /ḷ/, /ḻ/ /r/, /v/ and /y/ can form gemination at the word medial level. They are not occurring in the word initial position or word final position. This can be called as C1C1 type of identical clusters.
- (v) Non-geminated or non-identical consonant clusters are C1C2 type. They (/p, b, t, d, ṭ, ḍ, k, g, m, n, ṇ, ṅ, l, ḷ, s, r, v and y) occur in the medial position.

Medial consonant clusters are further divided into two types; C1C1C2 and C1C2C3.

(vi) From the point of view of their constituent elements, the two consonant clusters can be classified into: Obstruent + Obstruent (O+O), Sonorant + Sonorant (S+S), Obstruent + Sonorant (O+S) and Sonorant + Obstruent (S+O).

(vii) On the basis of Vowel (V) and Consonant (C) the structure of syllables can be divided into six patterns in *Yerukala*. All the six patterns are classified into two i.e, open class and closed class.

(viii) The syllable in *Yerukula* has a short vowel or long as its peak. For the analysis of the syllable the words are classified into six, i.e. monosyllabic, disyllabic, trisyllabic, tetra syllabic, penta syllabic and polysyllabic forms.

(ix) However the monosyllabic, di-syllabic and trisyllabic have both open (V, CV) and close class (CVC, CVCC). The word in Tetra, penta and polysyllable has only open class words (CVCVC, CVCCVC, CVCVCC...etc).

(x) Focuses on interaction between morphological and phonological processes and how these two factors affect each other. Morphological analysis often involves to give a series of formal rules that successfully predict the regular sound changes occurring on the morpheme boundaries of sandhi.

(xi) Ten types of morphophonemic rules are found they are:

In rule number one nothing is deleted and nothing is added to root or stem and followed by the plural marker. $\emptyset \rightarrow \emptyset / - \begin{cases} ga \\ ma: ru. \\ ya \end{cases}$

a) In rule number two */-u/* is deleted and nothing is added to root or stem

and followed by the plural marker. $u \rightarrow \emptyset / - \begin{cases} m\bar{a}ru \\ lu \\ \bar{e}ru \end{cases}$

b) In rule number three the final vowel of the root or stem */i/* is replaced with */-a/* other morpheme is added to it.

c) The final vowel of the root or stem /-u/ is replaced with /-a/, when /-ya/ is added, u→ a/- {ya}.

(xii) Discusses about the grammatical categories as word classes. The chapter has been divided into two parts one is Noun Morphology and second is Verb Morphology. In Noun Morphology, noun, pronoun, case (direct/oblique), gender, number (Sg/Pl), person, Case markers, Adjectives, Compound stems, Numerals (ordinals/cordials) and clitics are discussed.

{Stem of noun} + {Person+Number (sg/pl)+Gender} + {case direct/oblique} + {case markers} + {clitic}

Case markers are eight in *Yerukala*, they are;

SI.No.	Case	<i>Yerukala</i> Case marker
1.	Nominative	Ø
2.	Accusative	/na/
3.	Dative	/ki/, /ku/
4.	Instrumental	/ōṭi/, /tō/, iṭṭe/
5.	Locative	/kōku/, /kōru/
6.	Associative	/nōṭe/, /ōṭi gūḍa/
7.	Ablative	/uṇḍi/
8.	Genitive	/u/, /a/

a) Personal pronoun is a word used in the place of one or more nouns. Pronouns are of seven types. They are personal, reflexive, intensive, relative, interrogative, demonstrative, and indefinite.

b) Three types of clitics are found in *Yerukala*. They are., inclusive, emphatic and dubitative. The inclusive clitic marker is -gūḍa, emphatic clitic marker is -ō and dubitative clitic marker is -ē.

(xiii) Verb Morphology has been classified into two parts i). Verb Finite and Verb Non-Finite. Verbs are the class of words inflected for the categories of tense aspect and mood. Roots of *Yerukala* can be classified either as a intransitive or transitive. Causative stems are generally formed by adding */-iyi/*, and */-ppi/* to transitive verbs, either inherent or derived.

(xiv) Finite verb splits into two parts i). past and ii). non past. The past tense is of four types. And the markers are *-i*, *-s* *-ṭi* and *-t*. Non past markers are expressed in three different types *-a*, *-ra*, and *-ka*.

a) The aspects are of two types past habitual aspect and non-past habitual aspect. The past habitual marker is expressed by *-gya* and the non-past or future habitual aspect marker is expressed by *-kya*.

i. In *Yerukala* mood has two forms 2nd person singular and 2nd person plural. The basic verb in *Yerukala* is imperative singular i.e. command verbs are more basic and common. These verbs do not carry any overt marker which is attached to roots with second person singular subjects. The imperative plural is formed by adding the following suffix *-aṅgō* directly to the verb stem.

b) The prohibitives or negatives Prohibitives are like the imperative. The prohibitive is formed only in the second person (both sg. and pl.). Prohibitive singular is formed by adding the suffix *-māna* directly to the verb stem of all conjugational classes. Prohibitive plural is formed by adding the suffix, *-aṅgō* directly after the verb stem of all conjugational classes.

c) Negatives are of two types, they are i). past negatives and ii). non-past negatives. Negation in the past is expressed by the syntactic construction consisting of the infinitive of a verb made by adding to the verb base suffix *-illa*. Non-negative past tense is expressed by *-s* followed by non-past tense.

d) The hortative, which always refers to the first person inclusive plural as its subject is formed by adding *-am* or *-amu*.

- e) In permissive, verbs used to express a wish or permission of request in the sense of ‘let, allow’ is expressed by adding the inflected forms. The marker is *-ṭy-* and they are non-past in their reference and they do not carry any tense marker. In *Yerukala* ‘may not’ or ‘should not’ are expressed by the infinitive followed by *-kuḍadu* 3rd person Singular.
- f) In Probabilitative mood expresses probability or possibility of action and the verb root is followed by *-occu* ‘may’. Obligative means “(one) must” verb is expressed by adding the suffix *-beku* to the verb stem.
- g) Capabilitative is expressed by adding the suffix *-galga* ‘to be’ occurs to the infinitive form. Non-capabilitative is expressed by the adding the suffix *-as-* ‘not to be’ inability is expressed by adding the finite form to the infinitive.
- (xv) Non-finite verb forms are usually known as verb forms without the consequent tenses and agreement making, such as gender, number and person. Non-finite forms in Dravidian Languages are very rich in morphology. A non-finite verb forms in *Yerukala* are inflected for various participles.
- a) The Participle further can be divided as i). adjectival, ii). conditional, iii). concessive and iv). adverbial. The adjectival is further divided as i). Past participle, the past participle is formed by adding the aspectual suffix *-u* to the form of the stem which occurs in the past tense. ii) Non-past verbal, participle is formed in *Yerukala* by adding *-guṇṭa* and *-gāṭi* to a base. iii). non-past negative or durative, the non-past negative participle is formed by adding suffix *-rta* and *-rdu* and iv). Past negative, the past negative participle is formed by adding suffix *-guṇḍa* and *-arta* to the form of the verb stem.
- (xvi) Conditional are further divided as i). past conditional, the past conditional in *Yerukala* is formed by the suffix *-ke* ii). non-past or durative conditional in *Yerukala* is formed by the suffix *-aṇḍke* and iii). negative conditional, the negative conditional in *Yerukala* is *-guṇṭe*.

(xvii) Concessive are further divided as i). Past concessive, the past concessive is formed by two suffixes: *-kyagoṭu* and *-nā*. ii). Non-past or durative concessive, the durative concessive in *Yerukala* is formed by the suffix *- andkyagoṭu*. iii). negative concessive, the negative concessive in *Yerukala* is formed by the suffix *-aguṇṭāgoṭu*.

(xviii) Verbal Adjective forms come under derived adjectives, since they are derived from verbs. There are four verbal adjectives, namely, (i). past verbal adjective, is formed by adding the suffix *-ikkir* to the stem variant occur in the past tense (ii). future verbal adjective, is formed by adding the suffix *-ra* and *-ru* to the form of the stem. (iii). durative verbal adjective, is formed by adding the suffix *-akkiru* to the form of the stem which occurs the Durative. and (iv). negative verbal adjective is formed by adding the suffix *-ar* to the form of the root which occurs in the negative tense.

(xix) Syntax studies the sentence structure in different types, like i). Major and ii). Minor Sentences. The major sentences further divided into two types a). verbal sentences, which are classified into simple, complex and compound and b). Verbless sentences like noun+adjective..etc. ii). Minor sentences are classified into Interjections, Vocatives and addressing terms.

a) Types of clauses, Clauses are composed of one or more phrases of which, one is a Noun Phrase (NP) and another is Verb Phrase (VP). There are two types of clauses, viz., (i) Main clause and (ii) Subordinate clause. Phrases, there are different types of phrases of which the i). noun phrase and ii). Verb phrase are much important. Possible combinations of attributive sequences like Demonstrative adjectives and Pronouns, Adjective + noun, Number + Noun etc.

b) Verbal Phrases are of three types, i). Adverbial phrase of time, ii). Adverbial phrase of place and iii). Adverbial phrase of manner. Word order is also described and *Yerukala* is verb final language. Subject verb agreement system is also described.

(xx) Other types of sentences are discussed in *Yerukala*, they are Declarative and Imperative types. The imperative mood expresses a command or request that is addressed to the second person in singular and plural is marked by *āngō*. Reflexive is marked by *-kiy*. Negative Sentence is framed by *aḷḷa*, Negative + Adjective is marked by *-iḷḷa*. Comparative Construction is marked by *kanṭe* as they borrowed directly from Telugu. WH type, the question word may be an interrogative pronoun or a interrogative adverb. The interrogative pronoun are *yādu*, ‘who’ *entu*, ‘why’ etc. The interrogative adverbs are like *yāṭ* ‘where’ *eppōru* ‘when’ etc. Yes/No type question, for yes the marker is used as *āmbō* ‘yes’ and for No, the marker used is *aḷḷa* ‘No’.